



DESIDERIUS, ERASMUS,



DESIDERIUS, ERASMUS,

CENCHIRI

dion militis Christiani,
whiche maye be called in En-
glishe, the handsome weapon
of a Christian Knight, reple-
nished with many goodli and
godly Preceptes, made by the
famous Clarke Erasmus of
Roterdaime, and newly
corrected and im-
printed.



The booke speaketh.

To please all sortes of men I do not passe,
To please the good & learned is a fair thing
yea and these both were more than conent was
And more than I loke for: who so the learnynge,
Of Chyste dothe sauoure, it lyke wel althynge
I seke no further, Chyste is myne Appollo,
Only strengthnyng me to speake this that I do.

The prynter to the faithfull Reader.

The mortal world, a field is of battayle,
Which is the cause of strife doth neuer fall
Against man, by warring of the fleshe
With the deuyll, that eyghteth frenn,
The spirit to oppress by falsecruy
The which conuict, is continually
During his life, and like to lose the field
Where god tchene, by his Chyriste chooseth
Hole capptayn & his bandced to beare (right
who knoweth it not thā this wil teach him
In his byrper, poynard or manuel, (here
The lone thewryng of hygh Emanuel,
In geyng vs such harneis of warre
Erasmus is the only surbysher
Scouryng the harneys, cankerd and a dust
Which negligēce had so lope fret with rust
Than Champpon receyue, as thynne by ryghte,
The manuel of the true chysten knyght.

ERASMUS.



57
67

CERASMVS ROTTERDAME

sendeth greeting to the Reuerend father in
Christe and Lorde, the Lord Paule Wol-
fius, the moste religious Abbotte
of the Monastery, the which
is commonlye called
Hughes Court.



Albeit moste vertuous
father, that thys yttell
booke, to the which I
haue geuen this name or
title Enchiridion militis
Christiani, which manys
a day ago I made for my
selfe only, and a certayne
friende of mine beynge viterly vnlerned,
hath begone to mislike and dysplease me
the lesse, forasmuch as I do se that it is as-
lowed of you and vertuous and leatened
men such as you be, of whom (as ye are in-
dede endued with godly learning, and al-
so wyth learned godlynes) I knowe no-
thyng to be approued, but that whiche is
bothe holy and also clerkely: yet it hath
begone wel nyghe also to please and like
me nowe, whan I se it (after that it hath
bene so oftentimes printed) yet styll to be
despyred, and greatly called for, as it were
a newe worke made of late: yf so be the
Printers do not lye to flater me wythall.
But againe there is an other thing which
ostentynes greuethe me in my minde that
All. a certayne

Epytyle.

a certayne wel learned friend of mine lōg ago said, very properly and sharply, checking me, that ther was moze holines sene in the lptell boke, than in the hole anthoz and maker therof. And dede he spake these wordes in hypocrisie boudyng lye, but would to God he had not spoken so truly, as he bouded bytterly. And that greuethe me so much the moze, because þ same thing hath chaunced to come likewise to passe in him, for the chaunginge of whose maners principally I toke vpon me this labour and trauaile, for he also not onely hath not withdrawnen him selfe from the Court, but is daily muche deeper drowned therein then he was aforetyme, for what good purpose I can not tel, but as he confesseth hym self wyth much great misery. And yet for al that I do not greatly pitie my friende because that peradventure aduersitie of fortune may teach him once to repent him self, and to amend, seinge that he wold not folow and do after my counsaile and admonicions. And verely though I enforcing me to the same thyng, & purpose, haue bene turned and tossed with so many chaunces and tempest, that Ulixes a man liuing euer in trouble (whych Homer speaketh of) myght be counted in comparison to me, euen Polycrates, which euer lyued in prosperitie without any manner trouble. I do not vtterly repent me of

uer

Trouble or
aduersite co:
recterly some.

Fortunate
Polycrates

Epytyle.

my labour, seeing it hath moued and pro-
uoked so many vnto þ study of godly ver-
tue: nor I my self am not vtterly to be bla-
med and rebuked although my liuinge be
not in al poyntes agreying to mine owne
pceptes & counsailes. It is some part of
godlines whē one withal hys harte des-
reth and is wyllyng to be made good and
vertuous: nor such a mind so wel intēding
I suppose is not to be cast awai, although
his purpose be not euer luckely persou-
red. To this we ought to endeuour our-
self al our lyfe long and no doubt but by
the reason that we so oftentimes shal at-
tempt it, once at the last we shal attaine it
Also he hath dispatched a good piece of a
doutful iourney which hath learned wel of
the iourney the waye. Therefore am I no-
thing moued wth the mockes of certaine
persons which dispise this lptell booke, as
nothing erudite and clerke. saying that
it might haue bene made of a chylde that
learned his. A. B. C. because it entreateth
nothing of Dunces questions: as though
nothing without those, could be don with
learnig. I do not care if it be not so quick
so it be godly: let it not make thē instruct
and ready to disputacions in scholes, so þ
it wake them apt to kepe Christes peace.
Let it not be profitable or helping of the
disputacion in diuinitie, so it make for a
deuine life, so what good shoulde it do to
A. iii. intreate

entreate of that thing that every man en-
tremedleth with? who hath not in hande-
ling questions of diuinite or what elsse do
al our swarms of scolemē. Ther be almost
as many cōmētaries vpon the master of the
sentēce as be names of diuines. There is
neither measure nor nōber of simularies
which after the maner of potitaries min-
gle oftētimes fōr things togither, and
make of old things new, of new things old
of one thing many, of many things one.
How cā it be þ these great volumes instruct
vs to liue wel, & after a christē maner whic-
he a mā in all his life can not haue layser
once to loke ouer. In like manner as if a
physiciā shuld prescribe vnto hī þ lieth sick
in pārel of death, to rede Iacobus de par-
tibus, or such other like volumes, saying þ
there he shuld finde remedy for his disease
but in the meane time the patient dieth,
wantynge presente remedy wherwith he
might be holpē. In suche a fugitiue life it
is necessary to haue a redi medicine at the
hād. How many volumes haue thei made of
restituciō, of confessiō, of staunder, & other
things innumerable. And though they
boulit and searcho out by pece meale euery
thing by it self, & so diffine euery thing as
if they mistrusted al other mē's wits, yē as
though they mistrusted the goodnes and
merci of god, whiles they do prescribe how
he ought to punish and reward euery fault
eþther

Epistle.

either good or bad: yet they agree not amongst
 themselves, nor yet sometimes do open
 the thing plainly, if a man would looke nere
 upon it, so much diversity both of wittes
 and circumstances is there. More over al
 though it were so that they had determi-
 ned all things well & truly, yet besydes this
 that they handle and treat of these things
 after a barbarous & vnpleasant fashy-
 on, there is not one amongst a thousand
 that can haue anye lesse to rede ouer these
 volumes: Or who is able to beare aboute
 wpth hym Secunda secunde the worke of
 S Thomas. And yet there is no man but he
 ought to vse a good lyfe, to þ which Christ
 wold that the way shoulde be playne and
 open for euery man, and that not by in-
 explicable crokes of dysputacions, not a-
 ble to be resolved, but by a true and sin-
 cere faith and charyty, not sayned whom
 hope dothe folowe whiche is neuer assa-
 med. And synally let the great doctours,
 whiche multitude nedes be but fewe in com-
 parison to al other menne, study and besy
 themselves in those greates volumes. And
 yet neuerthelesse the vblearned and rude
 multitude whiche Christ dyed for ought
 to be prouided for, and he hath taughte a
 great porcyon of Christian vertue which
 hath inflamed me vnto þ loue therof. The
 wise king whan he did teach his sone true
 wysdome toke much more paine in exhorting
 hym

The 5. entee
 volumes.

The theologie
 appertayneth
 to fewe men
 but the salua-
 cion apperteyn-
 eth to al.

Epytel.

These be no-
ted that of pur-
pose make the
facultie whi-
che they pro-
fesse obscure
and hard.

The warre as
saynst the
Turkes.

him thereunto, than in teachinge him, as
who should say that to loue wisdom we
in a maner to haue attained it. It is great
shame and rebuke both for Lawyers and
also scholarians, that they haue of a sette
purpose, and for the nonce, made theyr art
and science full of difficultie, and harde to
be attained or come by to the entente that
both their gaires and aduantage might
be the more plentiful, and their glorie and
praise amonge the vnlearned people the
greater: but it is a much more shamefull
thing to do the same in the philosophye of
Christ. But rather contrariwise we ought
to endeuer our selues withal our strenghts
to make it so easie as can be and plaine to
euery man. Nor let not this be our studie
to appeare learned our selues, but to alure
very many to a Christen mans life. Prepa-
ration and ordinaunce is made nowe for
warre to be made against the Turkes whi-
che for what so euer purpose it is begone,
we ought to pray, not that it may tourne
to the profit of a few certein persons, but
that it may be to the common and general
profyte of all men. But what thinke you
should come of it, if to suche of the as shal
be overcome (for I do not suppose that
they shal all be kyled with weapons) we
shal lay the workes of Occam, Durandus,
Duns, Gabriel, Aluarus or any such
scholmen, for the entent to bring them in
mynde

Epistle

mynde to take Chyistes profession bpō the
what shal they imagin and thinke in their
mindes (for surely euen they, though they
be nought els, are men and haue wyt and
reason) when they shal here those thorny
and combrous inextricable subtyl imagi-
nations of instāce, of formalytes, of quid
dytes, of relaxaciō: namely whā they shal
sethese great doctours and teachers of re-
ligiō and holynes so farre vnagreing, and
so sondry opinions among them self, that
oftentimes they dispute and reason so lōg
one with an other vntil they chang colour
and be pale, and reuile one an other, spyt-
tynge eche at other and finallpe dealpge
buffettes and blowes eche to other whan
th. y shal se the blacke Fryers fyght and
scoldē for their Thomas, and than þ gray
friars matched with them defendinge on
the other partp their subtyll and feruente
hot douctours, which they cal seraphicos,
some, speakyng as reals, sōe as nominals
whan they shal also se the thing to be of so
great difficultpe that they can neuer dys-
cusse sufficientpe with what wordes they
may speke of Chyiste as though he one dyd
deale or had to do with a wayward spiryte
which he had rapted bp vnto his owne dy-
structyon, if he dyd sayle neuer so lytel in
the prescript wordes of coniuynge, & not
rather wpyth our most mercyfull sauoure,
which desirerh nothig els of vs but a pure
life

The dyscorde
amonge religi-
ons,

Epistel.

The life vſed
amonge Chri-
ſten men.

With wha^r ar
tylery cheſely
the turkes
oughte to be
ouercome

The part of a
chryſten man

lyfe and a ſymple. I beſeeche the roade
loue of god ſhew me what ſhal we bringe
about wth hal theſe rekenyngs, ſpecially
if our maners and oure lyfe belyke to the
proud doctryne & learning: & yet they ſhal
ſe and wel perceiue our ambitio and deſi-
rourines of honoure by our goyng oute
more then euer any tyrant dyd vie: our a-
uarice and couetouſnes by our bybpyng
and pollpyng, our lecherouſnes by the defi-
ling of maydens and wiues, our cruelnes
by the oppreſſions, done of vs, with what
face or how for ſhame ſhal we offer to the
the doctrine of Chriſt, whiche is far away
contrary to all theſe thinges. The beſt way
& moſt effectual to ouercome and w^{yn} the
Turkes ſhuld be, if they ſhal perceiue that
thing which Chriſt taughte & expreſſed in
his living to ſhyn in vs. If they ſhal per-
ceiue, we do not highly gape for their em-
pires, do not deſire their golde & good, do
not couet their poſſeſſio, but that we ſeek
nothing els but euen their ſoules heith, &
the glory of god. This is that right, true &
effectuous diuinitie, the which in time paſ-
ſed ſubdued vnto Chriſt arrogāt & proude
philophers, and alſo the mighty & inuic-
ſible princes. And if we thus do, than ſhal
Chriſt euer be preſent & helpe vs. For tru-
ly it is not mete nor conuenient to declare
our ſelues chryſten men by this profe or to
ken, if we kyl very many but rather if we
ſaue

saue very many: not if we send thousandes ^{is to saue and}
 of heathen people to hell, but if we make ^{not to destroy}
 many infidels faythful: not if we cruelly
 curse & excommunicate the but if we with
 deuout prayers & with al our hertes desire
 their helth, and pray vnto god to send the
 better mindes. If this be not our intent it
 shal soner come to passe that we shal dege-
 nerate & tourne into Turkes oure selues,
 than that we shal cause them to be churche
 men. And although the chaunce of warre,
 whiche is euer doubtful and vncertayne,
 should fall so luckely to vs that we hadde
 gotten the victorie, so should it be brought
 to passe that the poore of Romes domi-
 on and hys Cardinals myght be enlarged
 but not the kyngedome of Churche whych
 synallye floreyeth and is in prosperitie, if
 faythe, loue peace, and charitie be quicke
 and stronge, whych thinge I truste shal
 be broughte to passe by the good gouer-
 naunce and prouision of the poore of
 Rome Leo the tenth, vnesse the greate
 trouble & rage of worldly busynes plucke
 hym from hys very good purpose an other
 way Churche dothe professe to be pryncipe
 and heade hym self in the heauenly king-
 dome, whych neuer dothe floreye but
 whan celestial thinges be aduanced. For
 Churche dyd not dye for this purpose, that
 goodes of the worlde that riches, that ar-
 mure, and the rest of ruffling fashion of
 the

The Kingdom
 of Churche.

Epistle.

the world, should be now in the handes and rule of certayne prelates which thyngs were wont to be in the handes of the gentils, or at the least among lay princes, not much differing from gentils. But in my mynde it were the best, before we should cope wth them in battayle, to attempt them with epistles and some lytle booke, but in what manner of Epistles? Not with threatening ppeles, with booke full of tyranny but with those which might shewe fatherly charity and resemble the very hart and minde of Peter and Paule, and which shoulde not only preteend and shew outwardly the title of the Apostles, but which also shoulde savoure and taste of the efficacie and strength of the Apostles. Nor because I do not knowe that at the true fountayne & maine of Christes philosophy is hid in the gospels and the Epistles of the apostles. But the straung manner of phrase & oftentimes, the troublous speaking of divers crooked figures and tropes be of so great difficulty, that oftentimes we our self also must labour ryght sore, before we can perceiue the. Wherefore in mine opinion the best were that some, bothe wel learned and good of liuing, should haue this office assigned and put vnto them, to make a collectiō and to gather the summe of Christes philosophy out of the pure fountayne of the Gospel, and the Epistles, and most approued inter

prelours

The difficultie
of holy
scripture.

Epystel.

perours, and plain, that yet it might
 be clearkely adertudpte, and so bresely, &
 it myght also be plain. Those things whi-
 che concerne fapth or beleue, let them bee
 conteyned in a fewe Artycles. Those also
 that apperteine to the maner of liuing, let
 them be shewed and taught in few words,
 and that after such fashion, that they may
 perceiue the pocke of Christ to be pleasant
 & easy, & not greuous and painful: so that
 they maye perceiue that they haue gotten
 fathers, and not tprauntes, feders, & not
 robbees, pillers nor pollers, and that they
 be called to their soules health and not co-
 pelled to seruitude. Undoubted they also
 be men neyther their heartes be of so hard
 yron or Adamant, but that they may be mo-
 lified and won wpyth benefites and kind-
 nes, wherewith euen very wilde beastes be
 waken gentel and tame. And the most ef-
 fectuous thing is the true veritie of christ
 But let the byshop of Rome also comaund
 them whō he appointeth to this busines,
 that thei neuer swaue nor go fro the true
 patron and exsample of Christ, nor in any
 place haue any respect to þ carnal affects
 and despyres of men. And such a thyng my
 minde was about to bring to passe as wel
 as I could, whē I made this booke of En-
 chiridiō. I did se the cōmon people of chri-
 stendome not only in effect, but also in o-
 pinions to be corrupted. I considered the
 moste

The bresenes
 of Chrystes
 doctryne.

The Turkes
 be men.

The corrupte-
 nes of the
 world.

Epystell.

most part of those which profes them self
to be pastours, and doctours to abuse the
tytles of Christe to their proper aduun-
tage And yet wyl I make no mentpon of
those men, after whose wil & pleasure the
world is ruled and toured by and downe
whose vice though they be neuer so mani-
fest, a man may scarcely ones winch, And
in such great darknes, in such great trou-
blous ruffpage of the world, in so greate
diuersitie of mēs opinions, whither shuld
we rather see for succour to the very great
and sure anker of Christes doctrine, whi-
che is the gospel? who being a good mā in
dede, doth not see and lament this meruay-
lous corrupt world? whan was ther euer
more tyrannye? whan dyd auarce raygne
more largely, and lesse punished? whan
were ceremonies at any tyme in more esti-
maciō? whan did our iniquitie so largely
flow with more libertie? whē was euer cha-
rity so cold? what is wrought, what is red
what is decreed or determynd, but it fa-
leth and sauoureth of ambition & lucre?
Oh how infortunate wer we if Christ had
not left some sparkels of his doctrine vnto
vs, & as it were liuely & euerlasting bai-
nes of his goodly minde. Hereto therfore
we muste enforce our selfe to knowe these
sparkes, leuing the coles of mēs fantasies.
Let vs seeke the baines vntil we find fresh
water which spryngeth into euerlastinge
lyfe,

The sure an-
ker.

In thynges
confused we
must haue re-
course to the
euangelistes,

Epystel.

life, we delue & dig the gressid meruallous-
ly depe for to plucke out riches, which no-
risseth vice. And shall we not labour the
rich earth of Christ to get out that thinge
which is our soules helth? There was ne-
uer no storme of vices that did so ouercom
& quench the heat of charitie, but it might
be refrezed again at this fountaine: Christ
is a stone, but this stone hath sparkes of ce-
lestial fire, and vaines of liuely water. In
time passed Abrahā in euery lād dūd digge
pits and holes, searching in euery place y
vaines of liuely water: but those same be-
ing stopped by agayne by the philistynes
with earth, Isaac and his seruautes dūd
delue againe, and not being only content
to restore the old, dūd also make new. But
than the philistines did scolde and chide,
ye he dūd not cease from digginge. And in
this our time we haue philistias, which do
prefer the naughty earth to the liuely foun-
taines, euer those which be worldly wyle,
& haue their respect to earthly thynges: &
wring and wrest goddes doctrine and hys
gospel to their carnall affections making
it serue to their ambitio, bolstering by ther-
with their filthy lucre & tithing. And if now
any Isaac or any of his family shuld dig &
finde some true and pure wayne by and by
theibzable & crime against him perceiuing
right wel that, that wayne shal hurt they?
aduantage, shal hurt they? Ambition,
although

Corinth. i. r.

Genesys. xvi.

Genesys. xxvi

The philistines
ans of our
tyme.

Epystell.

pyere.

The marchan-
tes of pardōs.

although it make neuer so much for þe glo-
ry of Christ, strepghte wayes they caste in
noughty earth and with a corrupte inter-
pretacion they stop by the way, and dzyue
away the dygger or at the least they make
it so muddye with clay and filthynes: that
who so euer dzynketh therof, shal dzyue by
to him moze sime and noughtinesse, than
he shal good lycoure. They will not haue
those which thirst and desire rightousnes
to dzyinke of the pure licour: but they bryng
them to their olde wyne and al to troden
cesternes which haue broke stones & mozt-
er, but water they haue none. But yet for
al this, the verye true children of Isaac, þe
is the true worshippers of Christe, muste
not be weryed and dzyuen away from this
labour, for verely euen they whiche thirst
noughty earth into the fountayn of the gos-
pel, wold be colted the verye worshippers
of Christ. So that in dede nothing now a-
daies is moze perillous, then to teach tru-
ly Chrystes learning? So greatly haue the
philistians preuapleth fightinge for the
earth preching earthly thyngs for celestial
and mens inuencions for gods commaū-
dementes: that is to saye, not teachyng
those thynges which make for the glory of
Christe but those thynges whiche be for
their owne aduauntage which be pardōs
composicions, and such lyke pelfare. And
this they do so muchy moze perously be-
cause

Epistle.

cause they cloke their couetousnes with
titles & names of great & myghty princes,
ye and of Christ also him self. But ther is
no man that dothe more oz better scrupce
vnto princes oz p deserueth more thacke
at their handes then he doth, which ende
uours him self al that he can that the peo
ple map obediently do their dutiesto god
and their prince. and vertuously encrease
in wealth and prosperitie and so to liue in
vnitie togpyther. But some of the flocke of
schole mē, wil here speke against me, say
ing it is easy to any man to geue generall
preceptes what is to be desired and what
is to be eschewed but what shal be answe
red than to those that aske counsel for so
many fortunes and chaunces? First I an
swere, that there be more diuers kindes of
such worldy besynesses, than that any ly
ving person can geue direct & sure answer
to eche one of them. Secondarily, there is
such diuersity of circumstances, whiche if a
man do not know it is not wel possible to
make answer. In conclusion, I doubte
greatly whether they them selues haue a
ny sure answer that they maye make se
yng they differ in so many thinges amōgs
them selues: And they also which amon
gest them be of the wiser sort, do not than
answer: This ye shal do, this shal ye not
do, but of this maner. This is mine opini
on were the better, this I suppose to be in
tolerable

A man can
make no cer
tain answer to
every thyng

Epystell.

The y^e sh^e of
fayth.

tollerable. But if we haue that simple and
bryght eye whych the gospel speaketh of,
if the house of our mynd haue in it the can-
del of pure fapth set vpon a candelstyeke,
al these trybles shal easely be put away, &
auoyded as it were cloudes o^r mystes. If
we haue the rule and patroue of Chykses
charity, to it we maie applie & make mete
al other thig ryght easly. But what wil ye
do whē this rule doth not agre with those
thinges, whieh he hath comenly vsed so
many hundreth yeres, and whych he o^r
dayned and establisshed by the Lawes of
prynces, for this thing chanceth very oft.

Chyxe is the
centre the
Cycles.

The fyrste of
men of the
Church.

The seconde of
prynces.

Ye must not condemn that thing which
prynces do, in executing their office, but a
gayne do not corrupte and defile the hea-
uenly philosophye wth mens dedes. Let
Chyke contynue and abyde as he is in dede
a verie centre o^r mydele popute vnmoued
haupng certayne cycles goyng rounde a-
bout him, moue not the marke out of his
own place. Those which be in the first cir-
cle next to the centre (that is to say next to
Chyke) as priestes and Bishops, that truly
preach goddes worde, and such to whome
it belongeth to folow the Lambe whethet
so euer he shall goe let them embrace and
holde faste that mooste pure parte, and so
far forth as they may, let them cōmuni-
cate and plentiously geue the same vnto
they^r nexte neyghbours. In the seconde
cycl

Epystel.

epysle, let all tempoꝛal and lay pꝛinces be,
whiche in keepinge warre and makinge
lawes after a certayn maner do seruice to
Christe yther whan with rightful batayle
they drive away their enemies, and defend
and maintaine the publike peace, stran-
gularie of the comune wealth, or els when
wth punishment according to the lawes
they punish malefactours and euil doers.
And yet because they can not chuse but of
necessity be occupied, and busied in such
thynges as be ioyued, wth; the most vple
dregges and fylth of the earth, and wth
besynes of the world: it is ieopardus. least
they fal somewhat further of from the cen-
tre and marke, least they make sometimes
war for theyꝝ owne pleasure, and not for
the comune wealth, least vnder the pre-
text of iustice they vse cruelty vpon those
whome they myght reforme with meere:
least vnder the tytle of Lordshipp they pꝛe-
sente and pol these people, whose goodes they
ought to defend. And more ouer as Christ
like the fountaine of euerlasting fire, doth
draw next vnto hym the order of pꝛiestes,
and maketh them of lyke nature, that is
to say, pure and clene fro al corruption of
worldly dregges and filthines. So in like
case, it is the offyce of pꝛiestes, and specia-
lly of the hyghest, so muche as ther can,
to cal and drawe vnto them those that be
pꝛinces, and haue power and aucthoritie.

The offyce of
sacerdotes.

Epystell.

And if it fortune at any tyme, that war do
 rple suddenly in any place, let the bpschops
 endeuopze them selues, so muche as in the
 is, epyther to end the stryues and barpaun-
 ces wythout sheddyng of bloud: or if that
 can not be brought to passe, by reason of
 the great stormes of worldly besynes, yet
 let the so do, that as lytle bloud as may be
 shed, and that the warre maye shortlye be
 brought to an end ¶ In tymes passe then
 bpschops authoryty had place euē in iuste
 punyshmentes, and hath gotten dyuers
 tymes (as saynt Augustine plainly in hys
 Epistle doth testify) the malefactours fro
 the handes of temporal iudges. For some
 thynges there be so necessary vnto the or-
 der of the commune wealthe that partye
 nor yet Christ dyd dissimule at them, and
 partly he put them from him and partye
 neyther approuyng nor dysallowing them
 dyd in maner wycke and loke beside the
 He wold not know the monye of Cesar,
 nor the scripture vpon it. The trybute hee
 commaunded to be payed if it were due &
 det, as though it lytle perteyned to him so
 that god had his duty. The woman taken
 in adultry, he neyther condemned, ney-
 ther openly absolved, but only did bid her
 that she should no more do so. Of those
 whych were condemned of ioplare, whose
 bloud he entremingled among their sacri-
 fices, he neyther sayd, it was wel don nor
 euyll

Augustyne.

what thynges
 and how farre
 forth they ap-
 pertain to the
 heades of the
 churche.

Epyſtle.

euyl but only threatened euery man, that they ſhoulde be puniſhed wpth a lyke deſtruction, if they dyd not amend. Moreover, whan he was deſpyed to deuide the inheritaunce betwene the two brethren he playnly refuſed it, as an vnworthy thing for hym to geue iudgement of ſuche groſſe matters, whych did teach thinges heauyly. And alſo of the other part, there be certayne thinges whych he openly abhorred, as the couetous phariſes, the hypocrites, the proude ryche folkes, ſaying vnto them **Do be vnto pou.** He neuer rebuked the apoſtles more ſharply, then whan they wold haue ben auenged, or whan they wer ambitious, whan they asked hym whether they ſhuld commaund ſpyes to be ſent down from heauen, to burne vp the cite frome whens they were ſhut, forth he answered and ſayd to the ye know not of what ſpirit ye are whā Peter was about to call him vnto the world fro his paſſion ſuffering, he called him an aduerſari, whan they contended aboute the preminence, whych of them ſhuld be the beſt, how often and how many wayes doth he call the backe to a contrary mynde? And other thynges there be whych he teacheth and commaundeth openly to be obſerued: as not to reſpſe euill, to do good to thyne enemies to vſe mekenes of monde, and other lyke. Theſe muſte be departed in ſonde, and euery of them ſet

what thynges
Chriſte openly
rebuketh.

what thynges
Chriſt teacheth
openly.

Epykel

princes Lawes
as at of the
meane sort of
thynges.

in order in hys own place. Let vs not ther
fore straght wayes make Christ, an auc-
tor of al thynges which be done by prin-
ces & temporal officers nor defend it (as we
cal it) to be done by gods law. They deale
& meddle with many thynges whiche be
low and grosse, not altogether of þe verpe
purenes of a christen man, yet they be not
to be rebuked, in as much as they be neces-
sary to the maintenance of order to be ob-
serued. For we be not by the ministering of
their office made good al be it, that by thē
it is caused, that we be lesse euyl, and thāt
they which be euyl do lesse hurt and nop-
alice to the cōmune welth, & therfore they
also ought to haue their honoure, because
they do somewhat serue the iustice of god, &
the publike & cōmune tranquillitie, without
the which, somtime those things be trou-
bled & vexed, which belong to godly holp-
nes. They must be honoured whē they do
their office: & if somtimes they vse their pow-
er for their pleasure or profit, yet peradue-
nture it were the best to suffer theym leaste
more hurt should springe therof, for there
appereth an ymage, or rather a shadow of
the diuine iustice in thē, which iustyce yet
ought to shine more euidently, & more pure-
ly in the living and lawes of priestes. An
ymage doth of an other maner shewe in a
mirrour of glasse, than it doth in yro. And
in the third circle must al the cōmune peo-
ple

Euyl rulers
must be sus-
tained.

They shal be
exalted.

Epytyle.

ple be, as þ most grose part of al this world
but not yet so grosse, but that thei pertain
vnto the mystical bodye of Christe for the
eyen be not the only meoers of the bodye,
but also the legges, the fete, & the pryncipe
partes. And those which be in the thirde cir-
cle, we ought to suffre in their infirmitie,
that as much as is possible, we do cal them
vnto those thinges which be more appro-
ued of Christ. For in the mystical bodye, he
that but late was the fote may be the eye.
And like as the princes, if they be not al þ
best must not with chidinge be exasperate
least (as saynt Augustyne sayth) whā thei
be moued, they styꝝ vp perillous tragedies
so that the weake people lyke as Christ suf-
fered hys Apostels, & nourished the, must
be suffred, & after a fatherly maner cheri-
shed, vntil they were more aged, & stronge
in Christe. For godlynes hath his infan-
cy, it hath the meene age, it hath ful strengthe
and perfecte age, yet al menne after their
degre must endeuoir the self to attayne &
come vnto Christ. The elementes haue e-
uery one his proper place, but þ fire whiche
hath the hyghest place by lytel & lytell
draweth al the other vnto him, & so muche
as he can, tourneth them into his nature.
The cleare water be turneth into the ayre
and the ayre clarified, he transfourmeth
into hys owne nature, Saint Paule both
in manye thynges suffre and pardone the

The weake
must be for-
borne.

The change
of one element
into an other.

Epystel.

Corinthians, but in the meane season put-
 tynge dyfference betwene those thynges
 whych he dyd profette in the name of hys
 Lorde, vnto theym that were perfecte, and
 those thynges whych he dyd pardon, that
 were wyrtten in hys owne name, vnto the
 that were yet weake and yong in Chryste:
 but euer in this trust, that they shuld pro-
 fyte and go forward to more strength and
 perfectyon. And also he trauayleth again
 to bring forth the galathians vntil Christ
 be fastyned in them. Nowe if anye man
 wyl thynke this cytle to be more conue-
 nient for princes, I wyl not stryue great-
 ly wth him. But what so euer is without
 the thyrde cytle, is at all tymes, and in all
 poyntes to be hated and refused: as ambi-
 tion, & desire of mony, lechery, pryde, bega-
 nyng, backbiting, and suche other pestilē-
 ces, whych than only he made incurable,
 whan they dysguised with viser and cloke
 of holynes and vertue do crepe into þe cir-
 cle afore spoken. that is, whē vnder þe pre-
 text of executyng the law and iustyce, we
 vse our tyranny, whan by the occasyon of
 religion, we prouide for great lucre, whan
 vnder the tytle of defending the churche,
 we hunt for worldly power and auctorite:
 and whan so euer those thynges be comma-
 nded as thynges pertaininge vnto Christe
 whych be disagreynge much from his lear-
 nyng. Therefore the marke must be set be-
 fore

Epystel.

befoze enerye man, whiche they oughte to ^{may not be}
shote at: and there is but one marke, whi- ^{chaunged.}
che is Christe, and his most pure learning.
If thou set forth a worldy marke, in the
steede of a celestyal marke, than shal there
be nothynge wherunto a man ought iustly
enforce hym self, which laboareth to profyt
and go forward. Euery man ought to en-
force hym self to that which is best, & most
perfyte, that at the least, we maye attayne
and come to the meane thynges. And ther ^{Al must laboure}
is no cause why we should put away any ^{to perfynesse.}
kind, or maner of living from this marke.
The perfeccion of Christ consisteth onlye
in the effectes, and not in þ maner or kind
of living: it consisteth in the mindes, and
not in the garmentes, or in meates & drinkes.
There be among the monkes whiche
be scarce able to be put in the third circle,
& yet I spake of those which be good, but
yet weake, and not perfect. There be amo-
ngest those that haue had two wiues whi-
che Christ thynketh worthy for the fyrste
cyrle. No; yet in the meane time I do no
wrong to any maner of living, or professiõ
though I propone, and set forth afore eue-
ry man, that thing which is best, and most
perfyt: Onlesse ye thyncke Plato to haue
done inurte agaynste all cities, because in
his booke of the gouernynge of a cypre, or
a commune welth, he fained such example
of a commune welth, as yet neuer any mā

Epistel.

could se. Except ye do thinke þ Quintilian hath hurt the hole orde of oratours, because he sayned such an exāple of an orator, as yet neuer was. And though thou be far frō the principal & chiefe patrō christ thou art not therfore cast away, but extimulate & moued to go forward and profit. Art thou nere the marke? thā art thou monished and counsaied to approche more nere for there was neuer yet any mā that went so far forward, but that he myghte haue gone much more nere the marke.

There is no kind of liuing, but it hath sōe perillous pointes annexed vnto it to cause mē to degenerate frō the truth. And who so euer sheweth these ieopardous & daungerous pointes, doth not derogate nor diminish the honour of the order, nor speke against it, but rather is for the profit thereof. As the felicitye of princes, is in daunger to fal into tyranny, is in daunger & ieopardy of folpynes & flatterynge, now who so euer sheweth those daungers to be eschued doth deserue thanke of the lord of princes. Nor he doth not speake against their magistracy, wherein they glorie, which doth shew in what things their very maiesty doth consist, whych also doth put them in remembrance wherto they were sworn whan they toke their auctoritie: what is their dutye vnto their people, and what they oughte to do vnto their offyces. The heades and rulers

The commune
wyces of
dynkes.

Byschoppe
and other.

Epystel.

rulers of the church, haue in a maner affi-
nity with two pestilence vices, auarice, &
ambitiō, which wel perceiuing saint peter
the pastour & folower of Christ, doth mo-
nith the byshops to fede their flocke, & not
to ppl, pol, & fle them. No; that they shuld
not fede thē, because of any filthy aduan-
tage, but of their fre & ready wyl: ne; that
they shuld vse thē self as Lordes vpo thē,
but that by the example of life, they shuld
prouoke them to godlines, rather than by
threatnyng and power. Doothe he than
speake against the order of priestes which
doth shew by what meanes, & how the bi-
shops may truely be great, mighty, & rich?
Agoreouer the kynde of religious men is
accompanied most commonly (besides o-
ther enozmities) with supersticion, pryde,
ypocrisy, and backbitinge. He dothe not
strayght condemn their maner of liuing
whych dothe shewe and admonyshe them
in what thynges moste true religion doth
stande o; reaste: and howe muche the true
godlynes of a Christian man is away fro
pryde: & howe fatte true charity is from al
faynyng & discept: how much backbitng
and sclaundryng & benymousnes of tong
is contrary to pure and true holynes. And
speepally, if he shew what is to be eschew-
ed, after suche sobre and dyscrete man-
ner, that he do neyther name any mā, no;
touch any order what thig is that in this
mortal

petri. v.

To whych vi-
ces the comon
sort of monks
be prone.
A sentence.

Epistel.

A sentence.

The quarrel of
some persons.

Nothing is free
from the cause-
lary on oylend
persons.

mortal lpe so fortunate and prosperous,
but it hath some pestilent thynges annex
ed vnto it. & heretofore lpe as he dothe not
nory the health of the body, but helpeth it,
who so euer sheweth what thynges corrup
teth health, and what thynges preserveth
it: so he doth not dyswarden from religi
on but exhorteth the rather vnto it, which
sheweth the corruptous inteccon therof,
and also the remedies. For I am in four
med, that ther be diuers which so iudgeth
of this boke, as though the preceptes ther
of dysd wythdraw and tourne away mens
myndes from the lpe of religious men by
cause they do not so much prayse & allowe
ceremonyes, neyther yet mens constituci
ons, as some woulde: whiche in dede ouer
much regard the. And ther can be nothing
so circumspectly spoken but that thereof
leude & euil persons do take occasion, ei
ther of quarrelling, or els of spinning. So
that it is daungerful now a dayes to any
man to teache any thing wel. If a manne
should dyswade from such war & batayle,
whych now of longe tyme hath bene vsed
worse than was euer amongst the Gen
tyles, for thynges of no valure, he should
be noted by and by of the pyckequarrels to
be one of those whiche thynken, that no
warre is lawful for a Christian man. For
these whych were the byngers by & auc
tours of thys sentence, we haue made he
retypes,

Epystel.

retpkes, bycause a hope of Rome. I wot
not who, dothe scmeto approue a a lowe
warre. And yet he is not suspected nor no-
ted of heresy, whypche dothe prouoke and
stirre vp mento battayle, and bloweth the
trumpet ther vnto for euery trifling matter
agaynst the doctrine both of Christe, and
hys Apostles. If a mā admonish, that this
is a dede truly belongynge to the succes-
sour of an apostle, to bringe the Turkes
vnto religion with Christes helpe rather
than wpth warre annone he is suspected
as though he he assyumed not to be lawfull
for Christen men to withstand the turkes
whan they inuade vs. If a man shew and
praple the temperance that was in the a-
postels, and speke any thinge agaynst the
great superfluitie that is vsed now a daies
there be that note him for a fauorier of the
Ebionites. And if a man exhort diligent-
ly, that these whypch be marped, shoulde ra-
ther be ioyned together, by the consentes
and agreyng of thei minde, than by the
embraçynge of thei bodies, and putelye
to vse matrimony, þis is as much as might
be it were made lyke to virginite, he is a-
none suspected to thynke that enery acte
of matrimony were synne, and vnlawful
as the marcionites did, If a man do admo-
nyshe that in exerceyse and disputacions,
specially of deuinite there shoulde be no
ambicions partinacy to overcome hys fe-
low,

Baraple

10 ouerte.

Epyfile.

The subverted
iudgement of
vertues & vice

pardones.

low, in defending his owne opinions, not
no ambition to shew what they can do in
cōmune places, he is wrongfully accused,
as though he dyd condempne utterly all
schole learning. For saint Augustine whā
he geueth warning to the logicians, that
they shuld beware of lust to braule & chide
doth not condempne logyke, but sheweth
the pestilences thereof, that it mighte be
eschued. Also if a man note, or reprove the
preposterous & wronge iudgemente of the
cōmune people, which among vertues, e-
steemeth those to be of þ lowest sort, & cōtraie
whych also among vices most sore hateth
and abhorreth those which be the smallest
and lightest, and cleue came, whā they be
moste abhominable and greuous. Anone
he is accused, as though he shoulde fauor
those vices whype he sheweth to be more
greuous than other, and as though he
shuld condemne those good dedes and be-
nefites, to whōe he preferreth other more
holy and better. As if a man did admonish
and geue vs warning, that it is more sure
to trust vnto good dedes than to truste to
the pōope of Rōmes pardones (whype he
is all toggyther vayne) yet he condemneth
not al thinges but preferreth þ whych by
Chrystes leaenynge and Doctryne is of
more certenty. And if a mā do teach those
for to do better whych tarpe at home and
prouided for their wife and chyldezen than
those

Epystel.

those whiche go to see Rome. Ierusalem,
or saint James, and that moni which thei
shuld spend in that long and perillous iour-
ney, to be better and moze deuoutly spent
vpon poore folkes, yet condemnyeth not
the thei good intente, but preferreth that
which is moze neare to the very godlines.
And this is a thyng not only vsed now in
our tyme, but also in times heretofore past
to abhor some vices as though there were
none other, fauning vpon the rest, as they
were no vices at all, whan in very deede
they be moze detestable, than those which
we so hate and abhorre. Saint Augustine
doth complayne in his Epistles, that las-
civiousnes of the flesh, is only imputed vnto
the priestes of Affryke as a vice, & that
the vice of couetousnes, and drunkennes
be taken wel nough for a praple. This spe-
cially we speake most agayne and cry out
vpon, and exagorate for an exceeding ab-
hominable fact, if one touch the bodie of
Christ wth the same handes, wherewith he
hath touched the bodie of an harlot. And
there be some ouer raging bold, & be not a
frayd openly to affirme that it is lesse sinne
for a woman to commit carnal act with a
brute beast, then to lye wth a priest. Nowe he
that so thing rebuketh their vnchamefast-
nes, doth not therfor fauor & noughtines
of priestes, but sheweth & they regard not
those offices, which be a great deale more
to

They whiche
go to Ierusalem
do no greet
thyng.

Only volup-
tuousnes is ab-
horred in sa-
cerdotes.

Epyfyle.

Afacerdote
beyng a dyser
oz fyghter.

to be cried out vpon. But if a priest be a bi-
cer, a fighter, a brauler, al vnlearned drow-
ned and wrapped in tempozal besynes, all
gauen to the euyl service of euill princes:
yet agaynst hym they cry nothyng at all,
which altogether worldly, and polluted,
dothe handle and entremeddle with holpe
misterpes, when a priest is a flaterer, oz a
pycke quarel, whych with hys better tōge
& false lyes, doth hurt the names of those
whych neuer offēded him, but rather hath
done hym pleasures. why do we not now
cry out? Oh what an horryble sinne is this
to receyue thy Lord god which suffred his
passion for sinners, with that tong which
is ful of popson of hel, & wyth that mouth
wherwith thou killest & sleest innocentes.
But thys euyl and vnglacypousnes, we let
so lytell by, that in a maner those men are
euen praysed for it, whych they professe them-
selues to be the mooste religious amongest
religious men. Ther is no man that deny-
eth but they are to be reueghed and sore
rebuked, whych nourishe & kepe at home
concupnes, to the euyl example of all the
commune people, but yet these other euyl
vices be nōze hateful to god. Noz he doth
therfore say that butter is nought, which
sayth that honye is better, and moze to be
preferred, noz yet doth not approue the fe-
uer that counsaileth the phrenesye moze to
be auoyded. And it is hard to tel & expresse
how

Epyttel.

how great infectyon of maners and dispo-
sicion, doth sprynge of these peruerse and
wryng iudgementes. Ther be diuers thin-
ges nowe a dapes receyued into the order
of vertues, which rather haue the vnder
apparance of godlynes, than the nature &
strengthe of it, in so much that vnesse we
loke well vnto theym, and take good hede
of them, they do quench and vtterly destroy
vertue. If it had ben but a lytel pestilence
of religion, which in ceremonies doth lye
couered. Daule woulde neuer so sharplye
haue spoken agaynst them in all hys epy-
ttels. And yet do not we condempn in any
place ceremonies, that be moderatelly ob-
serued, but that al holynes shuld be ascri-
bed vnto them, we cannot suffer. Saynte
Augustine did prohibite those of the cleare
gy which wer in house with him, to vse a-
ny notable vesture but if they woulde be
commended of the people, that they shuld
rather byng to passe by their maners and
vertuous living, than by any sundrye fa-
shyon of rayment. But nowe a dapes it is
a world for to se what new and wondrous
fashyons of apparell and vesture there be.
But yet I speake not agaynst that: but
thys I meruaile of, that those thinges
are so ouer muche regarded and sette by,
whych perauenture myghte by ryghte re-
prehended. And agayne that those thyn-
ges bee soo lytell regarded, whiche wee

Certain thinges
haue only
an outwarde
shew of godli-
nes,

Ceremonyes
be of the mean-
e sort.

A rule of saint
Augustyne,

The rules of
men,

Epystell.

Should only beholde and regarde I do not
trayle agaynst the gray fryers and blacke
monckes, that they make muche of theyr
owne rule but bycause certayne of theym
regarde more theyr owne rules, than they
do the Gospel, whych thyng wold to god
were not founde in the most part of them.
I do not speake agaynst this, that some
eate fysh, some lye wth Herbes, other
wth Egges, but I admonyſhe those too
erre, and to be farre oute of the way, whi-
che wll of these thynges iustifye theym
selues after the manner of the Jewes,
thynkynge them selues better, and prefer-
ryng theym selues to other, for suche try-
ffes of mens inuencion, and take it for no
defaute at all too hurte an other mannes
good name with false lyes. Of the dyuerſe
ſitie of meate and dryncke. Chyſte neuer
commaunded anye thyng, nor the Apo-
ſtles. But Paule oftentymes did diſſwade
vs from it, Chyſte curſeth bytter ſclaun-
drynge, whych alſo all the Apoſtles
doth detest and abhorre: and yet that no
wylkandynge, we wll appeare reſpy-
cous in ſuche vſynge of meates and
huryng mennes fame we be bould and
hardye. I praye pou, thyncke pou that
whych dothe admonyſhe theſe bothe
generall, not touchynge anye manne
and alſo ſcupngly dothe hurte reſpy-
cous who is ſo madde, that he wold be accom-
to

Dyuerſity of
meates.

Epystel.

ted eloquent for shewing and bypnyng
to lpght, the vices that belong to monkes
But these peradventure feare, least they
couentes & byethren wold be lesse obediēt,
and least also there wold not so many de-
sire to be shauen in their order. Yet verely
no man is more obedyent to hys head thā
he which enspired with the holy ghost, is
fre and at liberti true and vety charity ta-
keth al thynges wel in worthe, and suffe-
reth all thynges refuseth nothyng, is o-
bedyēt vnto rulers, not only to those that
be sober and gentyl but also to those that
be sharpe and rough. But yet rulers muste
be wise of this, & they do not turne the o-
bedyence of other menne, into their own
tyranny, and that they had leauer there-
fore to haue them superstitious, than ho-
lye and vertuous, wherby they myghte be
more obedyent at euery becke. They haue
plesure to be called fathers but what car-
nall father is there, that woulde haue hys
chylidren euer infantes and pong because
he myght vse hys power vpo them at hys
owne plesure. And of the other parte, all
those that purpose to profyt in the liberti
of Chryste of thys they must beware, least
as Saynte Paule dothe admonysh, they
make their liberti a cloke or couer to their
carnall liuinge. Or as Saynt Peter tea-
cheth wpth thes liberti, they make a co-
uer and a cloke to maliciousnesse. And be

The inferior
obediēce may
not be abused

Epytall.

The more religious a man is
the less he yet
beth to ceremonies.
monyes.

it not one or two do abuse this liberty, yet
it is not ryghte forthwyth, that all other
therfore should be ever kept in superstiti-
ousnes and bondage of Ceremonies lyke
vnto the Jues. And who so ever wil mark
it shal perceyue that amongst these reli-
gious men no man causeth the Ceremonies
to be more straitly obserued, than they,
which vnder þ preceptes therof, be as kin-
ges ouer other, and Seruauntes to theyr
owne bellies rather than to Christ. More
ouer, they nede not to be afrayd, least such
kynnd of effenes be not inough spred abroad
in so great diuersity of mē's natures wher
by it is caused that nothing is so vnreason-
nable, but dyuers and many wyl loue and
desire it, although their selves ought more
to desire that they had true professours of
religion, rather than many. But would to
God that it were prouided and ordayned
by a law that no man shuld be takē in such
snarres afore he were twenty yeres of age,
before he sōthynge knew him self, or knew
what the nature and vertue of true religi-
on is. But these which like vnto the pha-
rises doing their owne besines and proui-
ding for theyr own profite, wander about
to make nouissēs both by sea and lād, shal
neuer faple of yong men lackynge expery-
ence, whom they maulure into their bai-
tes and nettes, and also deceiue. There be
a great number of foles and simple soules

Math. xxii.

in

Epyſtle.

euery place. But I deſpye even withal my heart, and I doubt not but ſo to do al that be very good men, that the religion of the goſpel might be ſo pleaſant to euery man that they beynge contented therewith ſhuld not deſpye the religion of blacke monkes or graye Fryers. And I doubt not but ſo wolde ſaint Benedicte and Frauncis the ſelues. Moſes did reioice that his own honoure was defaced and dymmed with the gloze of Chriſt: and ſo ſhoulde thoſe other be glad, if for the loue of Chriſtes law, we let nothing by mā's conſtitucions I wold that al chryſten men did ſo liue, that theſe which now be called only religious ſhuld appere lytel religious, which thinge euen at thys day is of truth, and that in many, for why ſhoulde I diſſymule that thyng that is ſo manifeſt? And yet in the old time the beginning of the monaſtycal life, was nothyng elſe but a goynge aſide into a ſe- crete place from the cruelnes of ydolaters And anon after the maner of living of religious mē which folowed them, was no- thing elſe but a reformation and calling agayne to Chryſt: for the courtes of prin- ces in the olde tyme, ſhewed and declared their Chriſtendome in their titles, rather than in their living. The biſhops anone after were corrupt with ambition and co- vetouſnes and the comē people alſo faine- ed and wazen ſolde, frome the charytye,

Al thynges ge
ue place to the
gloze of Chriſt

The fyrſte be-
gynnyng of
Monks in old
tyme.

Epystel

From whence
Ceremonyes
came.

Monkes most
worldlye,

A Cyttye is a
greate monas-
tery.

whych was in the primitive church: and
forthys purpose dyd saynte Benet seke a
solitary lyfe and than after him Bernard
and after that dyuerse other did associate
them selues togyther, forthys entent on-
ly, that they myght vse the pure and sym-
ple lyfe of chrysten me. Than after in pro-
cesse of tyme, whan they riches and cere-
monyes dyd encrease, they true godlines
and symplenesse dyd abbate and decrease
And now although we se men of religi-
on to be ouer muche oute of good ordre,
to vse manners lyke vnto gentyles, yet is
the worlde fylled wpyth newe institutions
and kyndes of religion, as though they
should not fall to the same poynt hereaf-
ter, that other haue done afore them. In
tymes passed (as I sayde) a religious life
was nothyng but a solitarie lyfe. And
nowe these be called religious, whych be
all togyther drowned in worldly busines,
vsyng playnly certayne tyranny in world-
ly maters. And yet these for their apparrell
and tytle (I can not tel what) do the cha-
lenge such holynes to the selues, that they
accompt al other comparison no Chrysten
men at al, why do we make so strait and
narrow Chrystes religion, which he would
haue so large. If we be moued with mag-
nifical & hygh termes, I praye you, what
thing ele is a citie but a great monastery.
Monkes be obedyent to theyr Abbot and
gouern

Epyſtle.

gouernours, the citezens obey the biſhops
curates, who Chriſt him ſelf made rulers
not ſauctority of man. The nōkes liue
in ydelneſſe, and be fed of other mens libe- Obedience. po-
uerre chaſtity.
ralitie poſſeſſing that amongeſt them ſelf
in commune, whiche they neuer laboured
or ſweat for (yet ſpeake I nothing of the
that be hypocrites). The Citezens beſtowe
that whiche they haue gotten wpth their
greate labour and trauaile, to them that
haue neede, every manne as he is of his
ſtate and power. Nowe as concernynge
the vowe of chaſtitye. I dare not be bolde
to expreſſe what difference is betwixt the
religpous man vnmarrped, and the chaſte
marrymony of the other. And to be ſhort,
he ſhall not very greatlye lacke thoſe thre
bowes of māns inuencion, that doth kepe
obſerue purely and ſincerely that firſt on-
ly vowe, which we al, ſolemnly, make vnto
Chriſt: and not vnto man, whan we re-
ceiue our baptiſme. And if we cōpare thoſe
that be euyl of one kinde, with thoſe that
be euyl of the other, wpthoute doubt the
tempozall men be much better. But yf we
cōpare thoſe which be good of the one ſort
wpth thoſe that be good of the other, ther
is lytell difference, if there be anye at all,
ſauing that thoſe appeare to be moze reli-
gious whych kepe theyr religion and du-
ty wpth leſſe coacciō. The reſt is therfore,
that no man foliſhly ſtand in his own cō-
cept

Epystel

no kynde of
lyfe ought to
be reprobated.

The confiden-
ces in our sel-
ues is mooste
pernicious.

how far pre-
lates muste be
obeyed.

cept neither for his diuersitie of liuing frō
other men, nor dispise nor condempne the
rule or order of other mens liuing. But in
euery kinde of liuing, let this be our com-
mune study, that euery man accordyng to
hys power, endeuoure hym self to attaine
vnto the marke of a huse, which is set vp
to all men, and that euery man do exhort
other to it, and also help other, neyther en-
uying them that ouerrun vs in this course
nor disdaininge them that be weake, and
can not yet ouertake vs. In conclusyon,
whan euery man hath done that he cā, let
hym not be lyke vnto the pharisee, whom
the Gospell maketh mencyon of whiche
doth boast hys good dedes vnto god saying
I fast twise in þe weke, I pay al my tithes
and so forth. But after Chrystes counsaile
let hym speake from the harte, and to him
selfe, and not to other, saying: I am an vn-
profitable seruaunte, for I haue done no
more than I ought to do. Ther is no man
that better trusteth then he that so distrust-
eth. There is no man further frome true
religion, than he that thincketh him selfe
to be very religious. For Chrystes godly-
nes is neuer at worse point, than whā the
thyng whych is worldly, is wyrtten vnto
Chryst, and the auctorite of man is prefer-
red vnto the auctorite of god, we muste all
hange of that head, if we wil be true chris-
ten men. Moreover, who so euer is obedi-
ent

Epistle.

ent to a man which doth perswade and call
him vnto Christ, he is obedient vnto christ
and not vnto man. And who so euer dothe
tolerate and suffer those men which be sub
tyl, cruel and imperious, teaching þ thing
whych maketh not for religion, but for
their tyrannye: he vseth the patience mete
for a christen man, so that these thynges
which they commaund be not vtterly wis
ked and contrary to Christes doctrine, for
then it shalbe conuenient to haue that an
swere of the apostels at hand: we must ra
ther be obedyent vnto God, than to anye
man. But we haue lōg ago passed the me
sure and quantitie of an Epistle, so great
ly the time disceuerth vs, whiles we comon
and talke most pleasantly with our welbe
loued frende. This booke is sent to you in
Frobenius print, as though it were newe
borne again much more ornate and better
corrected than it was before. I haue put
vnto it certaine fragmentes of myne olde
study in times passed. We thought it most
conuenient to dedicate this edicion (such
as it is) vnto you, þ who so euer shall take
anye preceptes to lye well of Erasmus,
should haue an example ready at hand of
our father Colzius. Our Lorde preserve
you good father, the honour and worshipp
of al religion. I pray you counsell Sapidus
that he be wise, that is that he go forth as
he hath begō: as to wyne shelingus, ye shal
speke

Epykel

Speake also that he prepare al his armure
to fight thortye with the Turkes, so las-
muche as hee hathe kepte warre longe y-
noughe wpth keepers of Concubines. And
I haue greate hope and truste to see hym
ones a Bpshop, and to ryde vpon a gyle,
and to be set in high honour, with a mitre
and a crosse. But in earnest I pray you
commaund me hartely both vnto
to them and vnto Iulius
rus and the rest of mi
frendes, and in your
deuout prayers
made to
God.

I pray you remember Erasmus, and pray
for his soules health. At Basile the e-
uen of the Assumcion of our lady
In the peare of our Lord
God a thousande
CCCC and
cxxxviii.

C. D.

There foloweth the table of thys present boke.



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vs euermore while we bee in
thys lyfe. capitulo. i.

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The

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**A compendious treatyse
of the Soudiour of Christ called
Enchiridion, whych Erasmus of Rotter-
dame wrote vnto a certayne
Courtier a frende
of hys.**

Thou hast despyed me wpth feruente
kynge Singular beloued brother in
Christ, that I should describe forth,
compendiously, a certayne crafte of
vertuous liuing, by whose helpe thou mis-
test attayne a vertuous minde, according
to a true Christen manne. For thou sayst
that thou art and hast bene a greate while
wery of the pastyme of the court, and dost
compasse in thy mynde, by what meanes
thou mightest escape Egypt wth all her
both vices and pleasures, and be prepared
happely with the captaine Moses vnto
the iourney of vertue. The more I loue the
the gladder I am of this thine soo holpe &
purpose, which I trust (ye without helpe)
he that hath vouchesafe to stepe it vp in
the, shal make prosperous, and bringe to
good effect. Notwithstanding yet haue I
bery gladly and willingly accomplished thy
desire, partly because thou art so greate a
freind of mine, partly also because I requi-
rest so charitable thynges. Nowe enforce
thy selfe, and do thine endeouour, that ne-
ther thou maist seme to haue desired mi ser-
uice

*Espece de
nerh synful la-
uys.*

Enchiridion.

vice and dutye in vaine, neither I to haue
satisfyed thy mynde without any trust, pe
let vs bothe indifferentlye beseeche the be
ninge spyrte of Iesu, that he dothe put
wholesome thinges in my mind, whyle I
write, and make the same to the of strenght
and effecape.

We must watch and loke about vs euery
more, whyle we be in this life.

Capitulo. i.

The lyfe of
man is but a
warfare saith.
Job. vii.

The compara
son of the worl
de to a iugler.

Peace, peace,
yet is there
no peace at al.

The first poynte is, we must needes
haue in mind continually, that the
life of mortal men is nothing but a
certaine perpetual exercise of warre,
as Job witnesseth, a warrpoure proued to
the uttermost, & neuer ouercome. And that
most part of men be ouermuch dyscepued,
whose myndes this world as a iugler hold
deth occupied wth delicious & flatering plea
sures, whych also departing from war, as
though they had conquered all their ene
mies, make holp daye oute of season, and
geue the self to rest out of time non other
wise trulp, than in a veri assured peace. It
is a meruailous thig to behold, how without
care & circumspection we liue, how idelli we
sleepe, now vpon the one side, & nowe vpon
the other, whā without ceasing we are be
sieged with so great a nūbze of armed vices
sought & hunted for with so great craft in
uaded daily with so great laying a wait.
Behold ouer thy head wicked deuyls p^{re}pare

neuer

Capitulo. I

neuer slepe but kepe watch for our destru-
 tion, armed against vs with a. S. deceites
 with a. S. craftes of noplance which en-
 force fro an high to wold our minds with
 weapōs brenning & dipped in deadly poi-
 son, then the which weapōs neyther Her-
 cules, nor Cephalus had euer a surer darte,
 except they be receiued with the sure & im-
 penetrable shield of faith. Then again on
 the right hand, and on the left hand, afoze
 and behind, this world striueth against vs
 which after the saying of saint Jhō, is set
 al on vice and mischefe. And therfore is a
 Chriſt both contrary and hated. Nether it
 is one maner of fight. For sometimes with
 gonnes of aduersitie, as one raging wpt
 open warre, he Maketh the walles of the
 soule: Somtime with great promises) but
 yet moſte bayne) he prouoketh to reason:
 and somtime by vndermininge he stealeth
 on vs vnware, to catch vp among the ydel
 and careles men. Last of al vnderneath the
 Apper serpent, the spīt breake of peace
 father of vnquietnes, otherwhyles hyd in
 þ grene grasse, lurking in his caues, wrap-
 ped togyther a. C. roūd rolles, ceaseth not
 to watch and lye in a wapt beneath in the
 hele of our woman, whō he once poisoned
 By the woman is vnderstande the carnall
 part of a man otherwyle called sensualite
 This is our Eue, by whom the most crafti
 serpent both entyple & draw our mindes to

byuers enu-
 myes from a-
 bone.

Enemies of
 hand.

Enemies of
 hell.

Eue signifie
 eth affections

mortal

Capitulo. I

● **Adam be-**
pokeneth appe-
ares or af-
fections.

mortal and deadly pleasure. And further,
more as though it were but a trifle that so
great company of enemies should assault
us on every syde: we beare about with vs,
where so euer we go in & very secrete par-
tes of the mynd, an enemy neareer thā one
of acquaintance, or one of householde. And
as nothing is more inward, so nothing is
more peryllous. This is the old and carthly
Adam, which by acquaintāce and accu-
stomable familiaritie, is more neare to vs
than a citezyn, and is in al maner studie
and pastymes to vs more contrary than a-
ny mortal enemy: whome thou canst kepe
of wpth no bulwarke, neither is it lawfull
to expel him out of thy pavilion. This fe-
low must be watched wpth a. C. eyes, least
peraventure he set open the castel or citeye
of god, for deuils to enter in. Seyng ther-
fore we be vexed with so fearful and cru-
el war, and we haue to do or striue with so
many enemies, which haue conspyred and
sworne our death: which be so besp, so ap-
pointed, so false and experte. Dughte not
we mad men on the other side to arme our
self and take our weapons in oure handes
to kepe watche and haue all thinges sus-
pect? But we as though al thinges wer at
rest and peace, slepe so fast that we rout a
gapne, and geue our self to ydlenes, to ple-
sure, and as the common prouerbe is, geue
our mindes to reueling and making good
cheare,

cheate, as though our lyfe were a feasting
 or bankettyng, such as the grekes vsed, &
 not warfate. For in the stede of tents and
 pavilions, we tumble and walter in oure
 beddes, and in the stede of salettes & hard
 attire, we bee crowned wpth roses and
 fresh floures, bathed in damaske and rose
 waters, smoked in pommanders and with
 muskeballes, chaunging popntes of war
 wpth spot and podelnes and in the stede of
 wepons belongyng to the warre we han-
 dle and take vnto vs the vnhardi harn, as
 who say, this peace were not of al wartes
 the moste shamefull. For who so euer is at
 one wpth vices: hath broken þe truse made
 betwene him and god in tyme of baptyme.
 And thou oh mad man criest, peace, peace,
 whan thou hast God thyne ennemy, whi-
 che onli is peace, and the aucthor of peace
 and he hymself wpth open mouth cryeth
 the contrary, by the mouth of the prophet
 sayyng, ther is no peace to spykers or wic-
 ked persons which loue not god. And ther
 is none other condicion of peace with him
 except that we (as long as we warre in the
 fortreffe of thys body) wpth deadly hate, &
 wpth al our myght, kepe bataile & fyght a-
 gainst vices. For if we be at one with thē,
 we shal haue him which only beyng our
 frende, may make vs blessed, and beyng
 our foe, may destroy vs, our double ene-
 my, both bycause we stand on theyr syde,

There is no
 peace to wic-
 ked persons.

Capitulo. I.

which onely cā neuer agre with God (for
how can lighte and darkenes agre) & also
because, we as men moſte vnkynde, abyde
not by the promiſſe that we made to hym
& wickedly breke the apointment, which
was made with proteſtacion and holy ce-
remonies. O thou chriſten man, remem-
berſt thou not whā thou were profeſſed &
conſecrate with the holy myſteries of the
fountayne of lyfe, how thou boundeſt thy
ſelfe to be a faythfull ſouldyours vnto thy
captayn Chriſt, to whome thou oweſt thy
lyfe twyſe, bothe because he gaue it the, &
also because he reſtored it agayn to the, to
whom thou oweſt moze than thou art able
to paye, cometh it not to thy mynde, howe
whan thou were bounde with his ſacramen-
tes, as with holy gifts, thou were ſworne
with wordes for the nones, to take þ part
of to curſe an Emperour, and that thou
diddeſt curſe and banne thyne owne head
deſpying vengeance to ſalve þ thyne owne
ſelfe, if thou diddeſt not abide by thy pro-
miſſe? For what entent was the ſigne of þ
croſſe, prynted in thy forehead, but that as
long as thou lyueſt, thou ſhouldeſt fight
vnder his ſtaunderde? For what entet were
thou anoynted with his holy oyle, but that
thou for ever ſhouldeſt waſſile and fyght
agaynſt vyce. What ſhame, & how great
abhorinacion is it accompted with al men
if a man forſake his kyng or chiefe lordes
why

In tyme of
Baptiſme we
profeſſe wryth
proteſtacion to
ſay he euer be-
de the ſan.
Dard of Chriſt

Badges and
ſignes of bap-
tiſme.

whi settest thou so light then by þ captain
 Chriſt: nept her kept down with the feare
 of him, ſaying he is God, nor refrayning
 for the loue of him, ſaying for thy ſake he
 was made man: yea, and ſeyng thou vſurp
 eſt his name, thou oughteſt to remembre
 what thou haſte promiſed him, why departeſt
 thou awaye from him like a faulſe for-
 ſworne man, & goeſt vnto thyne enemye,
 from whence he once redeemed the, with þ
 raſſome of his precious blood: why doeſt
 thou ſo ofte a renegate warre & fight vnder
 the ſtanderd of his aduerſary, in what
 face preſumeſt thou to ſet vp contrarye banners
 agaynſt thy kyng, which for thy ſake
 beſtowed his owne lſe, whoſoeuer is not
 on his parte, as he ſayth him ſelfe Lu. xi.
 ſtandeth agaynſt hym. And he that gathereth
 not with hi, ſcattereth abroad. Thou
 warreſt not onely with ſpithy title or quarrel,
 but alſo for a miſerable rewarde, wilt
 thou heare whoſoeuer thou be, that art a
 ſervant or ſouldiour to the worlde, what
 ſhall be thy mede? Paul the ſtanderde bearer
 in the warre of Chriſte aſſwereth the.
 The rewarde (ſayth he) of ſynne is death.
 And who wolde take vpon him to fight in
 a juſt & honeſt cauſe, if he were ſure to dye
 but bodely onely, & thou fighteſt in a wrong
 and alſo a ſpithy quarrel, to obteyn for thy
 rewarde, the deathe of thy ſoule. In theſe
 madde warres, whyche manne maketh

The name of
 Chriſt oughte
 to be in re-
 membrance.

The gerdon
 of ſynne

Capitulo I.

Comparacion
of rewardes.

agaynst man, epther through beasty fury
oz through wretched and miserable neces-
sitie, seekest thou not, if at any tyme þ great-
nes of the pray prompted oz hoped for, oz
comfort of the captayne, oz the cruelnesse
of the enemyes, oz shame of cowardnesse
east in their tethes, oz in conclusion, if de-
sire of praise hath prickd and stered vp þ
soudpours mynds: with that courage, and
how lusty it makes they synge what so
euer labour remain? how litel they regard
theyr lyues: wpth how great feruour they
runne vpon their enemies: wel is he that
maye go forrest? And I beseeche the howe
muche worse is the reward, whych those
wretched menne go aboute to get wpth so
great ieopardies and diligence (whych is
nothing els but to haue prayse of a wret-
ched manne their captaine, and that they
might be glorified wpth a rude and home-
ly song, such as are vsed to be made in the
tyme of warre, to haue haply theyr names
writen in harpers bederol, to get a gallad
of grasse, oz oken leues, oz at the moste, to
bring home a lytel more vantage, oz wy-
ning with this, we on the other syde, clene
contrary, be kynndled neither wpth shame
nor hope of reward, and yet he beholdeth
vs whyle we fight, þ shal quyte oure paine
if we win the field. But what reward set-
teth forth the chief ruler of oure game for
them that wyne the mastery, utterly not
Ayles,

Agules, as Achilles dyd in Homer, not tri-
podas, that is to say, mete bozdes with.iii.
fete, as Eneas dyd in virgyl, but suche as
the eye neuer saw, ne the eare neuer heard
neither could synke into the hart of man
And these rewards he geueth in the mene
season to his, whyles they be yet fighting)
as solaces and thinges to comforte them
in their labours and trauayles. And what
afterwarde certes blessed immortalite.

Doubt it in games of sport, as rennyng,
wrestling, and leappng, in whych the che-
fest parte of reward is paye, even they
whych be overcome, haue lykewyse theyr
rewards assigned hnto theym. But oure
mater is tryed wth great and doubtful pe-
rill, nether we fyght for praise, but for life
And as reward of most value is set before
hym that requyrteth hym self most māful-
ly, so payne most terribble is apoynted for
hym that geueth backe. Heauen is promi-
sed to hym that fyghteth lustely. And why
is not the quicke courage of a gentyl sto-
make, enflamed wth the hope of so bles-
sed a reward, namely whan he promiseth,
whych as he can not dye, even so he can not
disceiue. Al thynges be done in the syghte
of God, whiche al thynges beholdeth, we
haue al the company of heauen beholders
of our conflict? And howe are we not mo-
ued at y least wape euē for verie shame? We
shall paye oure vertue and diligence, of

God beholds
derh vs.

Capitulo. II.

whome to be lauded is verp fel. cite, whpe
 seke we not this prayse, pea, with the losse
 of our liues? It is a cowardful minde that
 we be quickened w no maner of reward e.
 The veriest hertles coward in the worlde,
 for feare of perpls oft tyme taketh coura-
 ge into hi. And in worldy batels, though
 thine aduersary be neuer so cruell, yet ra-
 geth he but on thy goodes and bodponely
 what moze than that could cruel Achilles
 do to Hector. But here the immortal part
 of the is assauted, & thy carcas is not dra-
 wen about the sepulchre as Hector was
 but thy body and soule are together caste
 downe into hel. & here the great calamite
 of hurt is, that a swerde shall seperate the
 soule frō the body, here is taken from thy
 soule the lyfe, which is God him selfe. It
 is natural for the body to dye, which if no
 man kyll, yet must it nedely dye. But thy
 soule to dye is extreme misery, with howe
 great candel voyde w the wannes of the
 body, with howe greate diligence cure we
 them, & yet we so litel of the woundes of
 soule. Our hertes aryseth & grudgeth at
 remembrance of death of the body, as at a
 terrible or outrageous thing, because it is
 sene with bodely eyes. The soule to dye,
 because no man seeth & few beleue, there-
 fore verp few feat it. And yet is this death
 moze cruel then the other: Euen as muche
 as the soul passeth the body, & God excels
 let

Achilles & we
 Hector.

The deathe of
 the body is
 meth terrible.

The deathe of
 the soul is not
 perceyued.

Capitulo I.

leth the soule. ¶ Wylt thou that I shew
the certain conjectures, examples, or tokens
wherby thou mayst perceiue the sickenes
& death of the soule? Thy stomacke dige-
steth yll, it kepeth no meate: thou percei-
uest by & by thy body to be out of temper.
And bread is so natural meat for thy body
as the word of God is meat for the soule,
if that seeme bitter, if thy mynde ryle a-
gainst it, why doubtest thou yet but that
mouth of thy soule is out of taste, infec-
ted with some disease. If thy memory, the
stomacke of thy soule, kepe not the lea-
ning of God, if by continual meditacion thou di-
gestest not, if whā it is digested, thou sens-
dest it not to all partes by operation, thou
hast an euident token þ the soule is acraied,
whan thy knees for wekenes bow under
the, & much worke to draw thy limmes af-
ter the, thou perceiuest plainly thy bodye
to be euyl at ease. And doest thou not per-
ceiue þ sickenes of thy soule, whā he grud-
geth & is weake & faint to all dedes of pitie
whā he hath no strenght to suffer paciēly þ
least rebuke in the worlde, & is troubled, &
angry with the losse of a halfe peny. After
þ the sight is departed fro the eyes, & þ ea-
res cease to heare. After that all the body
hath lost his feeling: no mā doubteth thā but
the soule is departed. ¶ Wā þ eyes of þ hert
be waxē dim, in so much that thou cāst not
se the most clearest lighte, whiche is truthe.

The token of
a sycke soule.

Whan thou hearest not wth thy inward
 & ares the voice of God, whan thou lackest
 at thy inward feeling and perceiue of the
 knowledge of god, thinkest thou that thy
 soule is aloue? Thou seest thy brother vn-
 godly entreated, thy mynd is nothing mo-
 ued, so thy mater be in good case, why fe-
 lest thy soule nothing here? Certainly be-
 cause he is deade, why deade & bycause her
 lyfe is away which is god. For vereli wher
 God is, there is charitie, loue, and compassi-
 on of thy neyghbour, for God is that cha-
 rittle. For if thou were a quicke member,
 how could any part of thy body ake, thou
 not sorowynge, no not once feeling or per-
 ceiuynge it take a more euident toke. Thou
 hast disceined thy frend, thou hast commit-
 ted adaulte, thy soule hath caught a dead-
 ly wounde and dyeth it greueth the not in
 so much that thou iostest, as it wer of great
 winning, and boastest thy selfe of that thou
 shamefully hast commytted: beleue surely
 that thy soule lyeth dead. The body is not
 aloue if he fele not the pricking of a pyn.
 And is thy soule aloue whych lacketh the
 feeling of so greate a wounde. Thou hea-
 rest som men vse lewd and presumptuous
 communicatiō, wordes of backbiting, vn-
 chaste and fylthy, saying furiously against
 his neyghbour? thinke not the soul of that
 man to be aloue. There lyeth a rotten car-
 casse in the sepulchre of that stomake, fro
 whence

God is lyfe of
 the soule.

Feeling is a to-
 ken of lyfe

Capitolo. I.

whence such stench ariseth. and infecteth
every man that commeth nigh. Christ cal-
led the pharisees painted sepulchres, why
so? because they beare dead soules aboute
wpyth them. And King David the prophet
sayth, they; thore is their sepulchre wide
open, they speake disceitfullp with they;
tonges. The bodies of holy people be the
temples of the holy g host. And lewd mens
bodies be the sepulchre of dead corpses, &
the interpretations of the grammaries to
them myght wel be applyed. Soma quasi
Sima, it is called a bodye because it is the
buriall, that is to say the grave of the soul.
The brest is the sepulchre, the mouth and
the throte is the gaping of the sepulchre,
and the body defitute of the soule, is not
so dead as is the soule, whan she is forsa-
ken of almighty God, neyther any corp-
ses stynketh in the nose of man so sore, as
the stench of a soule buried. iiii. daies offe-
deth the nose of God and al sayntes.
Therefore conclude, whan so ever deade
wordes procede out of thy hart, it muste
nedes be that a deade corpse lyeth buried
wpythin. For whan (according to the gos-
pel) the mouth speaketh of the haboudace
of the hart, no doubt he would speake the
lively wordes of god if there were life pres-
ent that is to wit, god. In an other place
of the gospel, the disciples sayd to Christ.
Agayster, whither shall we go, thou hast &

The bodies of
good men be
the temples
of the holy
ghost.

The bodye is
the buryall or
grave.

Capitulo. 1.

wordes of life, why so I praye the, & wor-
 des of life, certainly for because they spryg
 out of that soule, from whence the bodie
 which restored vs a gapn to life immortal,
 neuer departed so much as one moment.
 The phisician eseth thy body somtime whā
 thou art disceaied. God & holy mē somtyme
 haue called the bodie dead to lyfe, a-
 gapn. But a dead soule, nothing but God
 onely of his fre & singuler power restoreth
 to life again, yea he restoreth her not agā
 if she being dead haue once forsake & bo-
 dy. Whereouer of the boodely death is & fe-
 ling lytel, or none at al. But of the soule, is
 & felig eternal. And though also & soule in
 that case, be more thā dead, yet as touchig
 the feling of eternal death, she is euer im-
 mortal. Therefore seinge we muste nedes
 fight wth so straunge & maruailous ieoperdy
 what dulnes, what negligence, what fo-
 lissynes is that of our mynde, whō feare of
 so great mischief sharpeneth not. And a-
 gain to the cōtrary part, there is no cause
 wherfore either the greatnesse or perill, or
 els the multitude, the violēce, the subtilty
 of thyne aduersaries should abate the cou-
 rage of the mynde. It cometh to thy mind
 how greuous an aduersary thou hast. Re-
 membre also on the other syde, how presēt
 how redy at hand thou hast helpe and so-
 cour. Against the, be innumerable, yea, but
 he that taketh thy parte, hym selfe alone

Many causes
 why a chrysten
 man oughre to
 be of goodcom-
 fort, & to haue
 confidence.

Capitolo. I.

is more of power than all they. If God be
on our side, what matter is it who be against
vs. If he stape the, who shall call the down.
But thou must be enflamed in all thy hert;
& bren in feruent desire of victorie. Let it
come to thy remembrance that thou strivest
not, nor hast not to do with a freshe soul-
diour and a new aduersary, but with hym
who was many peeres ago discorpted ouer-
throwen, spoiled, & led captiue, in triumphe
of vs, but thā in Christ our head, by whose
might no doubt he shall be subdued agayn
in vs also. Take hede therefore that thou
be a mēbre of the body, & thou shalt be able
to do all thinges in power of the head. In
thy self thou art verp weke in hym, & arte
battaunt, and nothing is there, that thou
arte not able to do, wherefore the ende of
our waite, is not doubtful, because the vic-
tory depēdeth not of fortun, but is put hol-
ly in the hādes of God & by hym in our hā-
des. No mā is here who hath not overcome,
but he that wolde not. The beningnite of
our protectour neuer faile man. If thou
take hede to answer and to do thy parte
agayn thou arte sure of the victorie, for he
shall fight for the, and his liberalitie shall
be imputed to the for merite. Thou muste
thanke hym all together for the victorie
whych the fyste of all hym selfe alone, being
immaculate, pure and cleane frome spaine
oppressed the tyrannye of spaine.

Our enemy
was overcome
many peeres ago.

No man is
strong in his
owne strength

But

Capitulo. I.

But this victorie shal not come wpythoute
thine owne diligence also, for he that said
haue confidence. I haue overcome the
world, I wold haue the to be of a good co-
fort, but not carelesse and necligent. On
this maner in conclusion, in hys strength,
and by him we shal overcome, if by his en-
sample we shal fyght as he fought: where-
fore thou must so kepe a meane course, as
it were betwene Scilla, and Charibdis,
that neyther trustyng to muche, and bea-
ryng the overbold vpon the grace of god,
thou be careles and reachles, neyther yet
so mistrustyng in thy self, feared wpyth the
difficulties of the warre: do caste from the
the courage, boldnes, confidence of mind
together wpyth harneys and wepons also.
Of he weapons to bee vled in the war
of a Christen man. Cap. ii.

And I suppose that nothing pertaineth
so muche to the Discipline of
this war as that thou surely know
and presently haue recorder, and ex-
ercised in thy mynd alway wpyth what kind
of armure or weapons thou oughtest too
fyght, and agaynste what enemies thou
must encountte and iust. Moreover that thy
weapons be alway readye at hande leaste
thyne so subtyll an enemy shoulde take
the sleper and vnarmed. In these worldly
warres a man may be oftentimes at rest,
as in the depe of the wynter, or in tyme of
the

Scilla is a ter-
rible place
in the sea of
Cyclops

Charibdis is
a swalowe or
whylepoole in
the same sea.

A christen man
shoulde neuer
cease from
warre.

Capitulo. I.

truce: but we as long as we kepe warre in
thys body may depart from oure harneys
and weapons no season, no not (as the say-
ing is) one springer brede, we must ever stand
afoze the tentes and make watche, for our
aduersary is neuer idle: but whā he is most
cauline and syl, whan he sayneth to sle, or
to make truce, even than most of all he y-
magineth gyle and thou haste neuer more
nede to kepe watch than whan hemaketh
countenance or semblaunce of peace.

Thou hast neuer lesse nede to feare, than
whan he assaulteth the wpth open warre.
Wherefore let thy spst care that thy mynd
be not unarmed we arm our body bycause
we wold haue no nede to feare the dagger
or priuy murderer of the theefe. Shall we
not arme oure mynde lykewyse, that he
might be in safegard? Our enemies be ar-
med to destrop vs, doth it greue vs to take
our weapons of defence that we pearye
not? They watch to kil, shal not we watch
to be out of danger? But of the armure &
weapons of a Chyisten mā, we shal make
specyall mencion whan we come to the
places conuenient. In the meane season to
speake bryefely who so euer wyl assaile
batayle the seven natyons that be called,
Cananei, Cethei, Amozai, Pherezai, Gers-
onai, Guei, & Jebuzai, that is to say who-
soever wil take vpon him to fight against
the hole hoste of vyces, of the which seven
be

Capitulo. II.

Prayer and
knowledge be
the chief ar-
mure of a chry-
sten man.

be colled as chief captains, must prouide hym of two special wepns, prayer & knowlege, otherwise called learning. Paul wold we shuld be euer armed, whiche biddeth vs pray cōtinuallly without stop. Prayer pure and perfite, lyfteth vp thyne affection too heauē, a tōue beyōde thyne enemies reach. Learning oz knowlege senseth oz armeth the minde with holsome p̄ceptes & honest opiniōs, & putteth the euer in temē- brance of vertue, so that neither can be lacking to the other. These twayn cleueth so together lyke stendes, the one euer requyring the others help. The one maketh intercession & prayeth. The other sheweth what is to be desired, & what thou oughtest to pray. To pray feruētly, & (as James exhorteth vs) without doubting oz mistrusting, say the & hope byngeth to passe. To pray in the name of Iesu, which is nothig els but to desire thinges holsome for thy soule helth onely learning, oz doctrine teacheth the. Sayd not Christ to the sons of zedei, ye knowe not what ye aske? But prayer verely is the more excellent, as the p̄ communeth & talketh familiarly w̄ almighty God, yet for al that this doctrine is no necessari, & I can not tell, whether that p̄ Red frō Egypt, mightest without great fearde cōmit thy self to so lōg a iourney to hard & ful of difficulte without p̄ captais Aarō & Moyses. Aarō which was charged with

The sonnes of
zebedei be James the more
and Ihon the
Euangelyst.

Aaron signifi-
eth prayer.
Moyles beto-
keneth know-
ledge.

Capitulo. II.

with thinges dedicate to the seruice of
 Gods tēple, betokeneth prayer. By Moyses
 is figured the knowlege of the law of
 God. And as knowlege of God ought not
 to be vnpersfite, so prayer shuld nat be fast
 slacke without courage & quicknes. Moyses
 with the weapō of prayer, foughte as
 gaignst hys enemies, but had hys hādes lif
 ted vp to heauē, which whā he let doune, &
 Israhelites had the worse. & thou happelpe
 whā þu prayest, considress onely how muche
 of thy psalme thou hast mūbled vp, & thin
 kest much babling to be þu strenght, & vertue
 of prayer: which is chiefly the vyce of the
 which (as infātes) cleue to the littel sēce
 & are nat yet growē vp to the rypenes of þu
 spirite. But hear what Christ teacheth vs
 in Mathew, saying, whan ye pray speake
 nat much as the Ethneis & Bētils do, for
 they thinke their prayers to be accepted,
 because of much babling. Couſiderapt the
 nat therefore, for your Father knoweth
 wherof ye haue nede before ye desire it of
 hym. And paul to the Corinthes dispr
 seth .x. thousand woordes babled w mouth
 incōparisō of .v. spokē in knowlege. Moyses
 opened nat his lippe s, & yet God said
 to hym: why cryest thou so to me. It is nat
 the napsle of thy lippe s, but the feruent de
 syre of thy mynde, whiche (as it were a
 verpe shrill voyce) beatech the eares of
 God. Let thys there fore be a customable
 thyng with the, that as soone as thyn

enempe aryleth agaynst the, and the by-
ces wbych thou hast forsaken trouble the,
thou than wpythoute carpyng wpyth sure
confydence and trust, lyft vp thy mynd to
heauen from whence helpe shal come to y
and thyther also lyfte vp thine handes.

Pity is not ta-
ke for charyte
but for the ho-
nouring & wor-
shipping of
god with cha-
rite or loue or
dinate, as
Christ taught
us to loue.

The surest thing of al is to be occupied in
dedes of pitie, that thy dedes may be refer-
red and applyed not to worldly besynesse,
but vnto Christe, yet leaue thou shouldest
despise the helpe of knowledge, consider
one thing. Before tyme it was ynough for
the Israelites to flee and escape fro their
enemies, but they were neuer so bolde as
to prouoke the Amalachytes, and to trye
with them hand for hand, before they wer
refreshed wpyth manna from heauen and

Manna is a ho-
ly dewe wher-
wpyth the chil-
dren of Israel
wer fed. xl. ye-
res & it signifi-
ed knowledge
& also by ma-
ser lykenesse.

water renning out of the hard rocke. The
noble warriour Dauid refreshed and made
strong with these cates, set nought by the
holp hoste of his aduersaries, saying. Oh
good Lord thou haste set a table of meate
before me to defend me agaynst al menne
that trouble me. Beleue me well brother
singularly beloued in my hearte, there is
none so great wpolence of thy foes that is
to say, none so great temptacion, wpyche
feruent study or meditation of holy scrip-
ture, is not able to put a backe, nor any so
greuous aduersary wpyche it maketh not
easie. And least I shuld seme to be somewhat
to bolde an interpreter (though I could
defend

defende my selfe wpth greate authorite)
 what thing I praye the coulde moze pro-
 perly haue signified the knowledge of the
 secreete law of God than did Manna? For
 first in that it sprang not out of þe earth,
 but rained doune from heauen: By this
 propertie thou perceiuest the difference be-
 twene the doctrine of God, & the doctrine
 of man. For all holy scripture came by di-
 uine inspiration, & from God the autho-
 r. In that it is small or litle in quantite, is
 signified the humilite, lowlines or homi-
 nesse of the stile vnder rude wordes, inclu-
 ding great mystery. That it is whyte, by
 this propertie is signified the purite & clea-
 nesse of Goddes law. For there is no doc-
 trine of man, which is not bespiled w some
 blacke spot of errour, onely the doctrine
 of Christe is euery where brighte, euery
 where pure and cleane. That it is somewhat
 harde & some deale rough & warpe, beto-
 neth secreete misteryes, hydden in the litte-
 rall sence. If thou handle the vtter syde, &
 if I maye so call it the codde, what is moze
 harde or vnsauery? They tasted but the vt-
 ter rynde of Manna, which sayd to Christ,
 this is an hard sayinge, & who maye abyde
 the hering therof. But get out the spiri-
 tual sence, & nothinge is moze sweter nor
 moze full of pleasure & swete iuce. More
 ouer Manna is in the Hebrewe tynge as
 much to saye, as what is this? which questiō

agreeth wel to holy scripture, which hath nothing in it ydle or in vayne, no nor one title or pꝛeche, vnworthye too be serched, vnworthye to be pꝛodꝛed, vnworthye of this saying, what is this? It is a common vse vnto the holy gheft to signifye by water þ knowledge of the law of God. Thou redest of the water of cōfort, by whose bankes Dauid reioiceth to haue be nourished by: thou redest of the waters, which wꝛdsom cōuepeth into the toppes of euery wape: thou redest of the mysticall rꝑuer, into the whiche Ezechiel entred, & could not wade ouer: thou redest of the welles that Abraham dygged. which whan they were stopped of the Philistines, Isaac repayred agayn. Thou redest of xii. fountaynes, at which the Israelites after they had walked through xl. mansions, & began thā to be wery & fapnte, rested and refrefhed the selfe, & made them strong to the lōg iorney of desett. Thou also redest in the gospel of the well, wherupon Christ late werred in hys iourney. Thou redest of the water of Silse, whpyther he sendeth the blynde to recover his syght. Thou redest of the water poured into the basen to washe þ apostles fete. And because it nedeth not to reherse all places in this significacion, ofte mencion is made in scripture of welles, fountaynes and rꝑuers, by whpych is signified nothing els, but that we oughte to enqꝛy

Silse is a pole
within Ierusa-
lem at the fore
of the Mounte
Syon.

enquyre and serche diligently for misteries
 hydde in scripture, what signifyeth water
 hydde in the vapours of the earth, but my-
 sterie couered or hydd in the litterall sence:
 what meaneth the same conueyed abroad,
 but misterie opened and expounded: which
 beynge spied and dilated both wyde and
 brode, to the edifyinge of the herets, what
 cause is there, why it mighte not be called
 a ruer? wherfore if thou dedicate thy self
 holly to the study of scripture, and exercise
 thy mynde day and night in the lawe of
 God, no feare shall trouble the, neyther
 by day nor night: but thou shalt agaynste
 all assaultes of thyne enemyes, be armed
 and exercised also. And I disallowe it not
 bitterly, if a man for a season (to begynne
 withall) do exercise and spoyle hym selfe
 in workes of Poetes and Philosophers,
 which were gentiles, as in this A. b. c. or in
 troductory, to a more perspyte thinge, so
 he taste of them measurably, and whyles
 pouthe shall geue hym leaue, and euen as
 though a man toke them in his way, but
 not abyde and tary vpon them styll, & to
 were olde & dye in them, as he were bound
 to the rockes of Syrenes, that is to put
 his hole delectacion in them, and neuer
 go farther. For holy Basilios, to such pa-
 styne exhorteth yonge men, whom he hym
 selfe had induced to the conuersacion of
 chrysten people. And our Augustyn calleth

Sirenes were,
 iii. ladyes dwel-
 ling in an yland
 whych wyth
 swerues of so-
 ge drew out o-
 ther men who so e-
 uer sayled by, &
 after killed the
 But Ulixes res-
 turning fro the
 siege of Troie
 hauyng that
 waye a necessity
 to pass by stop-
 ped his Galyes
 nere eres wyth
 waxe, & bounde
 hym selfe to the
 mast, so hearde
 he theyr songe
 auoydynge al
 ieopardye.

backe again his frende Licetus, to passe
the tyme with the muses, neither Jerome
repenteth himselfe, that he hath loued a
woman taken prisoner in warre. Appia
is commended, because he garnished the
temple of God, with the spoiles of the
Egyptians. But in no case wolde I that
with the gentiles learninge, shouldest also
loue the gentiles byces & conuersacion.
For if thou do not, thou shalt finde many
things, helping to honest lypunge, ney-
ther is it to be refused whatsoeuer an au-
thor (ye though he be a gentile) teacheth
well. For Moyses verily, though he were
neuer so familiar with God, yet dispyed
he not the counsaile of his father in lawe
Jetro. Those sciences fasten & quicke a
chylde wytt, & maketh hym apte afore-
hande, metuaplouer to the vnderstanding
of holy scripture: wherunto sodaynly and
irreuerently to presume with handes and
fete vnwashed, is in maner a certai kynd
of sacrilege. And Jerome checketh & shame
lesse peitnesse of them, which strenght way
from secular or worldly science, dare take
in hande to medle or interprete holy scrip-
ture. But how muche shamefuller do they
whiche neuer tasted other science, & yet at
the fyrste dare do the same thinge: But as
the scripture is not much fructful, if thou
stande & stycke still in the lettre: An lyke
maner the poetry of Homere, and Virgill
shall

Shall not profite a litle, if thou remembere
that it must be vnderstande in the sence al-
legory, whiche thing no man will denye,
that hath assayed or tasted of the lernyng
of olde antiquities neuer so litle, y^e with
the tpp of his tounge or bittermost parte of
his lippes. As for the poetes, which write
vncienly, I wolde counsaile the not once
to touche them, or at the leastwape, not to
loke sarre in them: except thou can the bet-
ter abhorre vices whan they be discribed
to the, & in cōparacions of fylthy thinges
the more feruently loue thinges honest. Of
the philosophers, my mynde is that thou
folow theym that were of platonis secte,
because bothe in very many sentēces, and
muche more in their stile & maner of spe-
kyng, they come very nigh to the figure
& propertie of speche v^sed of p^rophetes,
and in the Gospels. And to make an ende
shortly, it shall be profitable to taste of all
maner of lernyng of the gentyles, if it so
be done as I shewed before, bothe in pea-
res, according & measurably, more ouer wth
cautele & iudgemēt discretly, furthermore
with speede, & after the maner of a mā that
entendeth, but to passe ouer the countree
onely, and not to dwell or inhabite. In cō-
clusion (whiche thinge is chiefest of all) y^e
euery thing be applied & referred to Christ.
For so shall all thyng be clene to the that
be clene, whan on the other syde to theym

backe again his frende Licetus, to passe
 the tyme with the muses, neither Jerome
 repenteth him selfe, that he hath loued a
 woman taken prisoner in warre. Appia
 is commended, because he garnished the
 temple of God, with the spoiles of the
 Egyptians. But in no case wolde I that
 with the gentiles lerninge, shouldest also
 souke the gentiles vyces & conuersacion.
 For if thou do not, thou shalt finde many
 thinges, helping to honest lypunge, ne-
 ther is it to be refused whatsoeuer an au-
 thor (ye though he be a gentile) teacheth
 well. For Moses verily, though he were
 neuer so familiar with God, yet displeased
 he not the counsaile of his father in lawe
 Jetro. Those sciences fasten & quicke a
 chyldes wytte, & maketh hym apte afore-
 hande, metuaplausur to the vnderstanding
 of holy scripture: wherunto sodaynly and
 irreuerently to presume with handes and
 fete vnwashed, is in maner a certai kynd
 of sacrilege. And Jerome checketh & shame
 lesse peitnesse of them, which strenght way
 from seculer or worldly science, dare take
 in hande to medle or interprete holy scrip-
 ture. But how muche shamefuller do they
 whiche neuer tasted other science, & yet at
 the fyrste dare do the same thinge. But as
 the scripture is not much fructful, if thou
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 maner the poetry of Homere, and Virgill
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Shall not profite a litle, if thou remembre
that it must be vnderstande in the sence al-
legory, whiche thing no man will denye,
that hath assayed or tasted of the lernyng
of olde antiquities neuer so litle, y^e with
the tpp of his tunge or bittermost parte of
his lippes. As for the poetes, which write
vncienly, I wolde counsaile the not once
to touche them, or at the least wape, not to
loke farre in them: except thou can the bet-
ter abhorre vices whan they be discribed
to the, & in cōparacions of fylthy thinges
the more feruently loue thinges honest. Of
the philosophers, my mynde is that thou
folow them that were of platons secte,
because bothe in very many sentēces, and
muche more in their stile & maner of spe-
kyng, they come very nigh to the fygure
& proprietie of speche vied of o^r prophetes,
and in the Gospels. And to make an ende
shortly, it shall be profitable to taste of all
maner of lernyng of the gentyles, if it so
be done as I shewed before, bothe in pea-
ces, according & measurably, more ouer wth
cautele & iudgemēt discretly, furthermore
with speede, & after the maner of a mā that
intendeth, but to passe ouer the countree
onely, and not to dwell or inhabite. In cō-
clusion (whiche thinge is chiefest of all) y^e
euery thing be applied & referred to Chyist.
For so shall all thyng be clene to the that
be clene, whan on the other syde to them
& iii. that

As Salomon
had .xl. quenes
lxxx. concubynes
& camoysels in-
numerable, yet
one chete que-
ne, whom all
the reast hono-
red. So may
we of all scien-
ces haue a rois-
innumerable, if
holye scripture
be these or also.
therfor the ho-
nestyng of her.
The Israelite
myghte take
wife a stranger
taken in warre
so that her na-
les were fyne
pared and her
heare shauen
So maye chry-
st men honour
God wyth gen-
tilis learyng,
if we cut of
that is superfl-
ous.

The light & pa-
re where breake
betokeneth the
gentiles living
Māna betoke-
neth the wy. do
of God.

David enten-
ded to transla-

that be unclene nothyng is clene. And it
shall be no rebuke to the, if after the ensa-
ple of Salomon, thou nourishe vp at home
in thy house .xl. quenes. lxxx. fouerapn la-
dyes and camoysels, innumerable of secu-
lar wysdome. So þ the wysdome of God
be aboue all other, thy beste beloved, & thy
dow, thy swete hert, whiche onely semeth
beautiful. And an Israelite loueth a stran-
ger, & a marbarous nasell, overcome with
her beauty, but first he shaueth of her hair
and pareth her nables, & maketh her of an
alpen an Israelite. And the prophete Osee
martyed an harlot, and of her had chylde,
not for him selfe, but for the Lord of Sa-
bath: and the holy fornicacion of þ p. 10.
phete, augmented the howsholde of God.
The Deuowes, after they had forsake E-
gipt, lyued with light & pure whyte bread
for a season, but it was not sufficiēt to so-
journ a iourney. Therefore that bled lothed
at once, thou must make as good speede as
can be, vnto Manna of celestiall wisdom
the which shall nourishe the haboudantly
and strength the, vntill thou obtayne thy
purpose, and winne by victorie the reward
that neuer shall cease: but thou must ever
remembze in the meane season, that holy
scripture maye not be touched, but wyth
clene & wasshen handes, that is to under-
stande, but with hygh pnteneste of mynd,
lest that, which of it self is a preseruatyue

trypacle, by thyne owne faute turne to the
 into popson, and lest Quanna to the, begin
 to putrispe, except that thou couey oꝛ send
 it into the inwarde partes of thy mynde &
 affeccion, & lest happelyt shoulde fortune
 to the as it dyd to Oza, whiche feared not
 to set his prophane and vnclene hādes to
 the Arke of God, enclynnyng on the one
 syde, and with soden deathe was puni-
 shed foꝛ hys leude scrupce. The fyrst point
 is, that thou haue good opinion of þ holp
 scriptures, and that thou esteeme theym of
 no lesse valure and dignitie: than they are
 woꝛthy to be esteemed: and that they came
 out of the secrete closet of the mynde of
 God. Thou shalt perceyue that thou arte
 inspired of God, moued inwardly, rapte
 and in an vnspeakable manner altered &
 chaunged into another manner fygure oꝛ
 shap, if thou wilt come religiously, if with
 reuerence and mekely: thou shalt see the
 pleasures, delycates, oꝛ deynties of the
 blessed spouse. Thou shalt see the preci-
 ous iewels of ryche Salomon, thou shalt
 see the secrete treasure of eternall wyldom.
 But beware that thou breake not male-
 perily, into the secrete closet: the doze is
 lowe, beware leaste thou stryke the dooze
 with thy head, & be fayne to lepe backe as
 gape. Thynte on this wyse, nothing that
 thou seest with thyne epen, nothing that
 thou handlest wꝛth thy fngers, to be in

the arke of god
 out of the house
 of Amynadab,
 whych was in
 Sabon, they
 put the arke vpon
 on a cart. Oza
 wꝛth hys bre-
 then wayted
 on it on eithre
 syde, as the arke
 enclyned and
 bowed, Oza let
 his hand to
 stay it, & was
 smytten wꝛth
 sodayne deathe
 foꝛ hys pꝛesum-
 pcyon.

Scriptures must
 be had in great
 reuerence.

*These things must be surely as these things be true in holpe
gepen to holpe
Scripture.*

*The chiefe in-
terpreters of
holpe scripture.*

*Maister Dunc
four Dunc.*

dede the same thing which it appeteth, so
Scripture: so that if heauē and earth shuld
perpse, yet of the wordes of God not one
lete, or title shal perpse, but all shal be ful-
spilled. Though men lye, though me erre,
yet the depte of God, neyther discepueth
nor is discepued. Of the interpreters of
Scripture, chose them aboue all other that
go farthest from the letter, which chiefly
next after Paule be Origene, Ambrose,
Jerome & Augustyne. For I se the diuines
of later tyme speke verp much in þe letter,
and with good will geue more stude to sub-
tyle & discepthful argumentes, than too
serche out the misteries, as though Paule
hath not said truli our law to be spiritual.
I haue herde some men my selfe, whiche
stode so greatly in theyr owne concepte w
the fantastieall tradicions, ymaginacions
and inuencions of man, that they dispised
the interpretacion of olde doctours, þe were
nigh to Christ and hys apostles, bothe in
tyme and lyuing also: and accompte them
as dreames, yea Maister Dunc gaue the
suche confydence: that notwithstanding,
they neuer once redde the holpe Scripture,
yet thought they them selfe to be perspte
diuines, which persōs, though they speke
things neuer so crastp and subtle: yet
whether they speke things worthe of the
holp ghost, and the meke spyrute of Christe

or not

or not, let other men iudge. But if thou
 haddest leuer to be somewhat lazie & quiet
 of spyrte, than to be armed to contention
 that is to say, to brawling or scolding. Yet
 thou seker rather to haue thy soule made
 fatte, than thy wyt to be hawnye depleted,
 study and rede ouer chiefly the old doctours
 and expositors, whose godlynes and holy
 lyfe is more proued and knownen, whose re
 ligion to God is more to be pondred & lo
 ked vpon, whose learning is more plenteous
 and sage also, whose stile is neyther bare
 ne rude, and interpretation more agreeable
 to the holy misteryes. And I say not thys,
 because I dispise these newe diuines: but
 because I set more by thinges more profi
 table, and more apt for the purpose. And
 also the spirit of God hath a certayn sty
 le of speche appropriated to hym self: he hath
 his figures, similitudes, parables, compari
 sons, prouerbes & rebills, which thou muste
 obserue and mark diligently, if thou shouldest
 vnderstande them. The wisdom of God
 stutteth & lpsyth as it were a diligent mo
 ther, fastponeth her wordes according to
 our infancie and feblenes. She geneth
 mylike to them that be infantes in Christ,
 weake meate to feble stomackes. Thou
 therfore make spede if thou were a man, make
 haste to perseyte and stryg meate, & prepare
 a mans stomacke. She stoupeth downe &
 boweth her self to thy humilite & lownes.

E b.

Ayle

The speakinge
of scripture.

Capitulo. II.

Deyle than the contrary wyle, & asceide to
her heighe excellenye. It is lyke a mo-
ste and unnatural, to be euer a chyld. He
is to hertles, that neuer ceaseth to be feble
& weake. Theretowinge of one verse shall
be more sauety in thy mouth, & shall nou-
rishe the better, if thou bryke the codde, &
taste of the swetnes which is within, than
if thou shuldest sponge the hole psalter, & vnder-
stande onely after the litterall sence.

seydyng wyth-
out vnderstan-
dyng.

Wherof verely I geue admonicion a great
deale the rather, because I knowe by ex-
perience, that thys error hath not infec-
ted the lay people onely, but also the myn-
des of them, whiche professe and shewe
outwarde in their habyte & name & title,
perfyte religion, in so muche & they thinke
the very scrulce of God, to be put chiefly
in this one thyng, if they shall saye ouer
euery daye, as muche as they can of the
psalmes scarce vnderstande, yea in the lit-
terall sence. Neyther I thinke any other
thyng to be the cause, why we se the cha-
ritable lypunge of our monkes and cloys-
terers, so too fayle euery where, too be so
colde, so slacke, so faynte and so to vanish
awaye, than that they continue all theyr
lyfe, and were olde in the letter: and neuer
enfoyce to comme to the spirituall know-
lege of scripture. Neyther heare they
Christe expeng in the Gospell, the fleshe
profyteth nothyng at all. It is the spirite
that

The charitable
lypunge of
Monkes.

that quickeneth or giveth life. They hear
not Paul affirming with his master,
the letter killeth, it is the spirit that ge-
ueth life. And againe, we knowe (saith
he) that the lawe is spiritual, and not car-
nall. Spirituall thynges muste be compar-
ed with spirituall thynges. In tyme pas-
seth, the father of all spiritual giftes wold
be honoured in the mountayne: but nowe
he will be honoured in the spirit. Howe-
be it, I despyse not the febleness of them,
whiche for lacke of knowlege and under-
standinge, doth that thyng, whych onely
they be able to do, pronouncing the multi-
call psalmes with pure faith, without dis-
simulation or Apocryse: but rather as in
charmes & enchauntementes of magike,
certayn wordes not understande, no not
of them which pronounce them, be yet be-
leued to be of vertue & strengthe: even so
the wordes of God, though they be not per-
fittly understande: neuerthelesse we muste
truste that they be profitable to them, that
eether saie them, or heare them with per-
fite faith, with pure affection and mynd.
And that the aungels, whiche are present
and dothe understande, be prouoked too
helpe the. And Paul despiseth not them,
whiche saie psalmes with theyr mouth,
or whiche speake with tunces: but he ex-
horteth them to folowe more perfite gif-
tes. Unto whiche, if there be any that can
not

The letter is
called in scryp-
ture what so-
ever is vnspe-
cial or perceyued
outward wyth
any sensyble
power.

The spirit is
called what so-
ever is percey-
ued inwardly
wyth the eye of
the soule.

A similitude of
meekenes of the
whych lacke re-
pente.

not attayne, through the default not of
 the mynde, but at the leaste of nature: let
 hym not bathe agaynst them, whiche en-
 force to better thynges. And after the pre-
 cept of paul, let not hym whiche eateth,
 despyse hym whiche eateth not, neyther
 he that eateth not, iudge hym that eateth.
 Nevertheless I will not haue the, which
 art endewed with so happy a wytt, to be
 slowe, and to tary longe in the bareyn let-
 tre: but to make spede vnto more secreete
 mysteres, and to helpe the continual en-
 deuoure & enforcement of thyne industrie,
 and will with often prayers: vntil he open
 to the, the booke clapsed with seven claps-
 es, whiche hath the key of Dauid, whiche
 also shitteth, and no man openeth the pre-
 uptes of f father, which neuer mā knew
 but hys sonne, and he to whome his sonne
 hath vouchesd cause to disclose them. But
 whether goeth our stile as yde, myne entet
 was to describe the forme of lpayage, not
 of lernyng. But I touched out of the way
 thus farre, whyle I laboured to shew the a-
 metre shoppe, from whence thou oughtest
 to fetch new armure, & weapons belon-
 gng to thy new warre. Therefore, to come
 to our purpose agayn, if thou walt ppeke &
 chose out of the bookes of the gentyles, of
 euery thing the best. And also, if thou by f
 example of the be, slepyng counde about by
 the gardynes of olde authoys, walt sucke
 out

but onely the holosome and swete iuce (the
popson refused a left behynde) thy mynde
shalbe better apparapled a greate deale, &
armed vnto the commune lyfe oz conuersa-
cion, in whiche we lyue one with another
in honest maner. For the philosophers and
learned men of the gentyles, in theyr war-
ble certeyn weapons and armure, not too
be despised. Neuerthelesse, what soeuer
thynge of honesty, oz trouth thou fyndest
any where, thynke that to be Chrystes.

But that diuine armur, and (to speake as
the poetes do) þe harneys of Vulcanus ma-
kynge, which with no weapons can be per-
ced, is sette only out of the armory of holy
scripture, where our noble capteyn David
layde vp all his ordinaunce of warre for his
fouldiours, with which they shulde fight
afaire and at hande agaynst the incircu-
led Philistines, with this harneys was clo-
thed, neyther Achilles, of whome Homere
wryteth, neither Eneas, of whom Virgil
speaketh, though they be so fapned. Of
which, the one with ire, the other w loue,
was overcome shamefully. And it is not
spoken without reason, that those wepōs
be not forged in the werckehouse of man,
but in the werckhouse oz forge, þe is comon
to Vulcanus and Wallas, otherwyle cal-
led Mynerue. For poetes, the fapners of
goddess, make Vulcanus lord of fyre, and
Mynerua lady of wytt, facultyes, scien-
ces,

The actylone
of Vulcanus.

Achylles oner
come wth pye.
Eneas, ouer-
come with loue

poetes the fap-
ners of goddess

Rynge Saule
 armed Dauid
 to fyght agayn
 Goliath wyth be
 ny & cōberous
 harneys, put
 rynge on hym a
 salet of bras &
 a coate of mayl
 but Dauid put
 it of & gathered
 5. Stones out of
 a broke & wyth
 a slugbit Golias
 in the fore
 head wyth a
 stone and slewe
 hym, when Sa
 ul wold haue
 had Chyste to
 euen Gones ito
 breaide, Chyste
 answered wyth
 scripture, say
 ing: man smyth
 not onelpe by
 breaide: but by
 swerpe wordde
 that procedeth
 of the mouth of
 God, than he
 wold haue had
 chyste to sal fro
 the penacle.
 Chyste answered
 wyth scripture
 saying, a man

ces, and craftes. Whiche thyng I iudge
 too be doone in very dede (as thou mayst
 easely perceyue) whan fyre of the loue off
 God, hath armed thy wyl, endued with ho
 nest faculties, so strongly, that if al þ world
 should fall on thy head, yet should not the
 stroke put thee to fear. But fyre thou must
 cast awaye the harneys of proude Saule:
 whiche rather ladeth a man, than be anye
 thyng necessary or profytable. And cum
 bled Dauid, ready to fyght with Golias,
 and holpe hym not at all. Moreover, from
 the banke of the broke of holy scripture, þ
 muste gather spue stones: whiche peradue
 ture, be the spue wordes of Paule, whiche
 he speaketh in knowlege. Then take a
 rynge in thy right hande, with these wea
 pons, is overthrowen out onely ennemye
 the father of pryde, Satyan, whome at þ
 laste, with what weapons did oure headde
 Chyste Iesu overcome? did not he smyte
 the forehead of oure aduersarye, as it had
 ben with stones, sette out of þ broke, whā
 he answered hym in tyme of temptation
 with wordes of scripture? wilt thou heare
 the instrumentes or artillery of Christen
 mens warre? And the zeale of hym (sayeth
 scripture) shall take harneys, & shall har
 neys hys creature to auenge his enemies,
 he wyl put on iustice for his brest plate, &
 take for hys helmet, sure & true iudgement,
 he will take a shelde of equite impetrable,

Capitolo. II.

ble, or that can not be perced yea & he will
 sharpe or falslyd cruell wrath into a spere.
 Thou reddest also in Esaie, he is armed w
 iustice, as with an haberggon, and a salet
 of helth vpon his head, he is clothed wpth
 the vestures of vengeance, & couered as it
 were with a cloke of zeale. Now if thou list
 to go to the storehouse of saule, that ba-
 liaunt captayne, certainly thou shalt also
 fynde there the armure of warre, not car-
 nal thiges, but valiant in God to destroy
 fortresses & counsailes, & every hygh thig,
 that exalteth him self against the doctrine
 of God. Thou shalt fynde there þ armure
 of God, by the whiche thou mayst resist in
 a wofull daye. Thou shalt fynde the har-
 ners of iustice on the ryghte hande, and
 on the lefte, thou shalt fynde the defence
 of thy fydes, verite, and the haueberggon
 of iustice, the buckler of fapthe, wherewith
 thou mayst quenehe all the hote and fyerp
 weapons of thy cruell aduersarpe. Thou
 shalt fynde also the helmet of helth, and
 the sworde of the spypre, whypche is the
 worde of God: wpth whypche all, yf a man
 be diligently couered and fenced, he maye
 boldely withoute feare, bypnce forthe the
 bolde sayinge of saule, who shall sepa-
 rate vs from the loue of God? Shall tribu-
 lacpon? Shall straptnes or difficultpe? Shall
 hunger? Shall nakednes? Shall perpl? Shall
 persecucion? Shall a sworde? Beholde howe
 mightp

shoulde not
 tempt bys lord
 God, then the
 wryll bad
 Christ honours
 hi, Christ fwe
 red, a mā must
 honoz his lord
 god and serue
 hym onely.

If seale be in
 knowledge it is
 good: & if not,
 it is enyl, as
 the phariseis:
 for seale of
 their tradicions,
 persecuted
 Christe and the
 Appostles.

mightie ennemys, and how muche feared
of all men, he setteth at nought. But he at
also a certayn greater thyng, for it follo-
weth. But in all thynges we haue ouer-
come, by his helpe, which loued vs. And
I am assured (sayth he) that neither deeth
nor lyfe, nor angels, neither principales
neither vertues, neyther present thynges,
neither thynges to come, neither strenght,
neyther hyghnes, neyther lowenesse, nor
none other creature, shall or may separate
vs, from the loue of God, which is in Christ
Jesu. O happy trust and confidence, which
the weapons or armure of light geueth to
Paul, he is by interpretacion a litell man,
which calleth hym selfe the refuse or out-
cast of the worlde. Of suche armure there-
fore haboundaunce shall holpe scripture
minister to the, if thou wylte occupie thy
tyme in it with all thy myghte: so that thou
shalt not nede our counsaill or admonicions.
Nevertheless, sayng it is thy mynde, lest
I shulde seme, not to haue obeyed thy re-
quest, I haue forged for the this lytel crea-
ture called Enchiridiō, he is to saye, a cer-
tayn lytel dagger, whome neuer lay oute
of thy hāde, no not whan thou art at meat
or in thy chaumbre. In so muche, that if at
any tyme thou shalt be compelled to make
a pylgrimage in these worldly occupacions
and shalt be accombyed to beare aboute
with the, the hole and complete armure &
harnais

harneys of holp scripture: yet commit not
that the luttell spaciouse waite at any season
shoulde comme vpon the, and spede the
bitterly vnarmed. But at the least, lette it
not grieue the, to haue with the this lytell
hanger, whiche shall not bee heauye too
beare nor vnproffitabie for thy defence.

For it is very lytel, yet if thou vse it wisely
and couple with it, the buckler of faythe,
thou shalt easily withstande the spere &
ragynge assaulte of thyn enemy: so that
thou shalt receiue no deadly wounde. But
now it is tyme that I begyn to geue the a
certayne rule of the vse of these weapons,
whiche if thou shalt put in executiō or pra-
ctise, I trust it will come to passe, that our
capitaine Iesus Christe, shall translate
a Conquerour, oute of this litell castell or
garrison, into hys great citty Ierusalem
with triumphe, where is no rage at all of
any battayle: but eternall quietnes, per-
fekte peace, assured tranquillite, where as in
the meane season all hope & confidence of
saufgarde, is put in armure and weapon.
That the first point of wysdome, is to
know thy selfe, and of two maner wyse-
dome, the true wysdom and the apparent.

That excellent good thinge desired
and soughte for of all men, is peace
or quietnes: vnto which the louers
of this worlde also referte al their

*Yvāb. rādōp.
Nojē teiprūm.*

A man must
fght agaynst
hym selfe.

God is our pea-
ce and felicitie.

Stoicy were
philosophers,
as Socrates,
Plato with
their followers
which put fel-
icie in true plea-
sure, in vertue
only and with-
in the coscience
without any
outward plea-
sure or richesse.
Follynes is
mylery.
Wysdome is fe-
licitie.
Foolles also be
wretches and
unhappy.
Wise men also
be happy and
fortunate.
Fylthynesse is
follynes.

sturdy, but they seeke a false peace, & shote
at a wrong mark. The same peace, & philo-
sophers also promised vnto the followers
of theyr doctrines, but yet falsly, for chry-
onely geueth it, the worlde geueth it not.
to comine to this quietnes, the onely way
or meanes is, yf we make warre agaynst
our selfe, yf we fght strongly against our
owne vyces. For with these ennemyes,
God which is our peace, is at variance,
and that with deadly hate, seying he is na-
turally vertue it selfe, & father & lord of all
vertue. And where as a fylthy puddle or a
synke gathered together of all kynde of
vyces, is named of the Stoikes (which are
the moost feruent defiders of vertue) fo-
lishnes: and in oure scripture the same is
called malice. In lyke manner vertue or
goodnes, lackynge in no poynte, of bothe
partes, is called wysdome. But (after the
sayinge of the wyseman) doth not wysd-
ouercome malice? The father and head
of malice, is the ruler of darkenes Belial:
whose steppes, whosoever foloweth, wal-
keth in the nyght, and shall comine to eter-
nall nyght. On the ether syde, the ground
of wysdome, and in dede wysdome it
selfe, is Chryste Iesus, whych is the very
lyghte, and bryghtnes of the glory of hys
father, puttynge awaye by hym self onely
the nyghte of the follynes of þe worlde,
whych (wytneffynge Paule) as he was
made

made redemption and iustification to us
 that be borne agayne in hym. Euen ly-
 ke wyse was made also oure wysedome, *wertue is wys-*
 we (sayeth Paule) preache Christe crucy- *dome.*
 fied, whiche to the Jewes is an occasion
 of stumblinge and fallinge, and too the
 gentyles folysnes. But to the elected,
 bethe of the Jewes, and also of the genty-
 les, we preach Christ, the vertue or strenght
 of God, and the wysedome of God, by
 whose wysedome throughe his ensample,
 we maye beate awaye the victory of oure
 ennemye malice, yf we shall bee wyse in *worldlye wis-*
 hym, in whome also we shall be conque- *doms as verge*
 rours. Make muche of this wysedom, and *folysnes.*
 take her in thyne armes, worldly wysdom
 set at nought, whiche with false title, and
 vnder the name of wysdome, boasteth and
 sheweth her self gay to fooles, whan after
 Paule there is no greater folysnes with
 God, than worldly wysdom, a thyng that
 must be forgate in dede agayn of him that
 will be wyse in dede. If any man (sayeth
 Paule) amonge you semeth to be wyse in *he muste been*
 this worlde, let hym be a foole, yf he maye *foole in this*
 be wyse, for the wysedome of this worlde, *worlde, that wy-*
 is folysnes with God. And as I tell afore *be wyse in god.*
 Paule sayeth, for it is wyrtē. I wil destroye *The searchers*
 the wysdom of wyse men, & the prudence *were the phyla-*
 of prudent men, I will reprove, where is *phers whiche*
 the wyse mā? where is the subtile lawper? *searched for*
 where is the searcher of this worlde? Hath *worldly wisdom,*
 yet coulde they

attayn no wyl-
dom to save the
soule of mā, but
epl Chas came
many be chris-
ten men in na-
me onelye, but
the verie chry-
sten mē be they
whiche kepe &
obserue inward-
ly chrystes pre-
cepts.

A true chrysten
mā must dispise
the folyshnesse
of worldly mē.
He is good for
nothing saythe
Iherosolus why
he nerher hath
wylde, nor yet
wylle learne it.

To haue know-
ledge is best of
all. To be wyl-
lyng to learne, &
obedient to the
teache, is also a
good thyng.

To lacke know-
ledge, is a very
evyll thyng.

To disdayn to
learne is worse,
but to withstāde
and repugne a-
gaynst the tru-
the to the why-
che teache the
truth, is worse

not God made the wysdom of this world
folyshnes? And I doubt not, but euē now
with greate hate, these folysh wylse men
barke agaynst the, and these blynde cap-
tayns and gupdes of blynde mē, crye out
and roie agaynst the, sayinge, that thou
art deceined, that thou doste, and art mad
as a beblem man, because thou entende-
st to departe vnto Chyrtwarde. These be in
name onely chrysten men: but in verie dede
they are both mockers, and also enemyes
of Chyrtes doctrine. Take hede and be-
ware that they folow the bablinge moue &
not: whose miserable blyndnes ought ra-
ther to be wepte, sorowed, and mourned,
than to be counterfeyted, or folowed. Oh
what folysh kynde of wysdom, and clene
cut of ordre, is this, in trybles and thynges
of no value, yea vnto folyshnes onely too
be clere wytted, ware, and expecte: but in
these thynges, whiche onely make for our
sauegarde or healthe: not too haue muche
more vnderstanding, than a beste beaste?
Waulde wolde we shoulde be wylse, but in
goodnes, and chyldezen in euell. These mē
be wylse too all iniquitie: but they haue no
learninge to do good. And for as much as
that facoundous and Breke poete De-
sidus counteth hym good for nothing:
whiche nerher is wylse of hym selfe, ney-
ther yet will folow, and do after hym that
geueth hym good counsaile. Of what de-
gre

gre than Shall they be counted, which wha of al, & farthed
 they them selfe be mooste shamefully de- from grace.
 ceived, yet neuer cease to trouble, to laugh
 to scozne, and put in feare them, which all
 ready be comme to their wpttes agayne?
 But Shall not the mocker be mocked? He
 that dwelleth in heauen, Shall mocke the
 agayne, and our Lorde Shal laugh them to
 scozne. Thou reddest in the booke of Hap-
 penee, they Shall se verely, and Shall despise
 hym, but God Shall mocke them. To be
 mocked of lewde mē, is as it were a prayse
 And no doubt, it is a blessed thynge to fo-
 lowe our head Christ, and his apostles, & a
 fearful thynge truly to be mocked of God.
 I also (sayth wysdome) will laugh whan
 ye perpsche, and mocke you whan þ thing
 hath happened to you whiche ye feared: þ
 is to say, whan they awaked out of they
 dreames, and comme agayne to them self,
 whan it is to late, Shall say. These be they
 whome we haue had in derision & reprofe,
 we for lacke of vnderstanding haue coun-
 ted their lyes to be madnes, & their ende
 to be without honour. This wysdome is
 beastly: and as James sayth, diabolike, &
 of the deuell, and is an enemy too God,
 whose ende is destruction. For alwayes
 after this wysdome, foloweth as a way-
 tyngge seruaunt or hād mayde mischeuous
 presumption, after presumpciō, foloweth
 blyndenes of mynde, after blyndenes of
 mynde

Enyl men saye
 ye good mē, and
 ye line now, so
 lued lacy, and
 luche pope hoo
 ly toles, & thys
 came of them, &
 so we trust to
 happen of you

state how one
 dyce bringeth
 in an other.

mynde, foloweth feruent rage & tyrannye
of affections and appetites, after the ty-
ranny of affectiōs, foloweth the hole hepe
of all vices, and libertie too do what he ly-
keth. Than foloweth custome, after custo-
me foloweth most wretched dulnes or in-
sencibilite of mynde, a dasprage of þ wit-
tes, for lacke of capacite. By whiche mea-
nes it commeth too passe at lengthe, that
enel men percepeue not them self to synne.
And whyles they be in such insencibilite,
without any feling or perceiuing of them
selfe, bodely death commeth sodapnly on
theym: and after it foloweth the seconde
death, whiche is death euerlasting. Thou

The wysdome
of Chyche.

seek how the mother of extreme mischefe,
is worldly wysdom. But of the wysdome
of Chyche, which the worlde thinketh fo-
lishnes, this wylse thou reddest. All good thi-
ges came to men by hepes with her, and
inestimable honestie by the handes of her.
And I reioiced in al thinges, because this
wysdom wente before me, and I was not
ware, that she was mother of al good thi-
ges. This wylsedome byrnygeth with her
as companions, sobrenes, and mekenes.
Mekenes disposeth & maketh vs apte too
receiue the spirite of God. For in the low-
ly, humble & meke persone, he reioyceeth to
rest. And whā the spirit hath replenished
our myndes with his seuēfolde grace, tha
forthwithall springeth þ plētous rebage
of all

of all bettue, with those blessed scrupes: of
 which þ chief, is the secrete ioi of a clere cō
 science: a ioy knowē of none, but onely of
 such, to whom it hath chaficed to taste of it
 which ioye neuer vanissheth away, nor fa
 deth w the ioyes of this world: but encrea
 seth & groweth to eternal gladnes & myght
 This wylow my brother (after þ counsail
 of James) must thou require of God, with
 feruent & brenning desire. And after þ coun
 sail of the wise man, dygge her out of the
 haynes of holy scripture, as it were trea
 sure hpd in þ earth. The chief parte of this
 wylow is, that thou shouldest know thy
 selfe, which woozde to haue descended frō
 beauen, the antiquite beleued: & so muche
 hath that sayinge pleased great auctozs,
 that they iudged all plenty of wylow, to
 be shortly comprehended in this littel sen
 tence, that is to wpte, yf a man know him
 selfe. But let the weyght and anthozite of
 this doctrine & teachinge bee of no valure
 with vs, excepte it agre with our lerning.
 The mysticall loue in Canticles, threteneth
 his spouse, and biddeth her to gete her self
 out of þ dozes, except she knowe her selfe,
 saying. O thou beautiful amonge all wo
 men, yf thou knowe not thy selfe, go oute
 of the dozes, & walke after the steppes of
 thy flocke & sorte. Therefore let no mā pre
 sumptuously take vpon him this so greate
 a thinge, to thynke that he knoweth hym
 selfe

felfe well ynough. I am not fure whether
 any mā knoweth his body vnto the better
 moft, and than how can a man knowe the
 ftate of hys mynde furely ynough? I wauld
 whome God fo loued, that he law the mi-
 feries, pea of the chyche heauen, yet durft
 he not iudge hym felfe, which thynge doubte-
 les, he wold haue ben bold to do, yf he had
 knowen hym felfe furely ynough. If fo
 fpiritual a mā, which difcerneth not a thyn-
 ges, is him felfe to be iudged of no man,
 was not furely ynough he knowen to hym
 felfe: how do we carnall men priefe? In
 conclusion, let hym felfe fo be a very vn-
 profitable foudiour, which furely ynough
 neyther knoweth hys owne company, nei-
 ther his enemies hooke. But fo it is, the
 one chyften man hathe not warre with an
 other: but with hym felfe. And verely a
 great hoft of aduerfaries fprynge oute of
 our owne flefhe, out of the very bowels &
 inwarde parte of vs: likewise as it is red in
 certayn poetes tales, of the bretherne ge-
 dyed of the earthe. And there is no lytell
 difference betwene our enemy, and our
 frende, and fo harde to knowe the one fro
 the other, that there is great ieopardy, left
 we fomewhat recheles or negligent, defende
 our enemy, in ftede of our frende, or hurt
 our frende, in ftede of our enemy. The
 noble captayn Iofue was in doubte of an
 aungel of light, fayinge: art thou on our
 parte,

Capitulo.

III.

parte. of our enemies parte: Therefore
 saying that thou hast taken up the, warre
 agaynst thy selfe, and the chiefe hope and
 comfort of victorie, is yt thou knowe thy
 selfe to the uttermost: I will portraye a cer-
 tayne ymage of thy selfe, as it were in a ta-
 ble and set it before thine eyes: that thou
 mayst perfectly knowe, what thou arte in-
 warde, and within thy chynne.

Of the outwarde and inwarde man.

Capitulo.

III.

A man is than a certayne monstrous
 beast, compact together of partes,
 two or thre of great diuersite. Of a

soule, as of a certayne goodly thing
 and of a body, as it were a brute or dumble
 beast. For certaynly, we so greatly excell
 not all other kyndes of brute beastes in
 perspitynes of body, but y we in all his natu-
 rall gyftes, are founde to them inferiours:
 as concerning the soule herelpe, we be so
 receivable of the diuine nature: that we
 maye surmount aboue the nature of aun-
 gels, and be vnpt, knyt, & made one with
 God, yf thy body had not ben added to the
 thou haddest ben a celestially or godly thing,
 yf this mynde had not ben grafted in the,
 playnly thou haddest ben a brute beast.

These two natures betwene them selfe so
 diuerse; that excellent workman had cou-
 pled together with blessed concord. But

A b.

the

God is the one
 of pears.

The serpent is
 the maker of
 debate.

He holdeth the the serpent the enemy of peace, put them
 wolle by the en- asonder again with unhappy discorde: so
 ves, this plover that now they neyther can be separate,
 be we be upon without very great torment & payne, ney-
 them whych be ther lyue is yed together, without contis-
 in such cōtrāce ther lyue is yed together, without contis-
 fro whens they nual warre. And playnly after the cōmun-
 can in no wise ryd them selfe. saying, eche in the other holdeth the wole
 The plover be by the cares: and eyther may say very wel,
 this wile spidg & accordingly to the other, that proper &

A certain man walked in a fo- pleasaunt verse of Catullus. I neither ca-
 rest, to whom lyue with the nor without the Such ruffe
 came a wolfe, & linge, wangelinge, and trouble they ma-
 he coude make ke betwene them selfe with comberous de-
 no other wyse bate: as thynges diuerse, which in dede are
 but toke him bi but one. The body verely, as he hym selfe
 the cares, whi- is visible. As he is mortall, so foloweth he
 che were so thynge tempozall. As he is heauy, so syn-
 thozte that it leth he downwarde. On the other parte, &
 was hard to coule myndfull of her celestial nature, en-
 holde them: yet forceth upward with great violence, and
 durst he not let with a terrible heft stryueth & wraileth w-
 them go noz lay the heauy burthen of the earthely body.
 hande on hys
 wepōs for fere
 of byryng, but
 held fast & cry-
 ed for help.

Boetes sayne
 plover thus to her native gentelnesse. And verely, ney-
 ther

ther Prometheus, so muche spoken of, haue made man
monge paetes, sowed this discorde in vs, of claye, and
a porcion of euerie beast myngling to our through helpe
mynde: neyther our pyramatue & fyrst ma- wallas to put
king gaue it, that is to saye, it sprong not lyfe in the, & a
in vs naturally, or God gaue it not to vs porcion of eue
in our first creacion: but synne hath euell ry beast, as the
corrupted and decaped that, whiche was fyrstnes of the
well created, sowynge the popson of dissen- lyon, the wplyo
cion betwene them that were honestly nes of the For
greed. For before the time, bothe þ mynde the fearfulness
ruled the body without busines: & the bo- of the hare, & so
dy obeyed without grudging. Nowe is it of other beastes
clene contrary. The ordre betwene them is
so troubled, the affections or appetites of
the body stryue to go before reason: & rea-
son is in a maner compelled to encline &
folowe the iudgement of the body. Thou
mayst compare therfore a man properly to
a comunaltie, where is debate & parte ta-
kinge in it selfe, whiche comunaltie, so: as
much as it is made of sondrye kyndes of
men gathered together, which be of diuers
& contrary appetites. It can not be auoy-
ded, but that muche stryfe shall ryse therein
and partes taken oftentimes, oneles the
chief ruler and authorite be in one. And he
him selfe be suche a felowe, as wpll com-
maunde nothinge, but that whiche shall
be holsome, and profitable for the comun
wealth. And for that cause it muste nedes
be, that he, whiche is mooste wyse, shoulde
moost

moost beate rule. And he nedes muste obey
that least percepueth oꝝ vnderstandeth.

Now there is nothyng more folyshe, than
the rascall oꝝ byle communalty. And ther-
fore ought they to obey the officers and ru-
lers, and beate no rule nor office thys selfe.
The noble estates, oꝝ suche men whiche be
moost auncient of age, ought to be herde:
but so that it lye onely in the kynges arby-
tremēt to make statutes & lawes, whome
it is mete to be aduertised, to be put in re-
membꝛaunce, oꝝ counsayled now and then.
But it is not mete that he should be com-
pelled, oꝝ that any man shoulde mapstrey,

The kyng o.
beareth the lawe
only.

oꝝ rule hym. And finally, the king obeyeth
no man, but the law onely. The lawe must
be correspondēt to the oꝝygynall decre of
nature, oꝝ the fyste example of honestye,
wherfore yf this oꝝdꝛe subuerted, & vnruly
communes, and that ragynge dyegges of
citie, shal go before the seryours oꝝ
eldermen: oꝝ yf the chiefe lordes despyse
commanndement of the kyng, than arys-
eth peryllous sedicion, oꝝ diuision in oure
commune wealth, yea and except the pro-
uision, decrete, oꝝ authorite of God socour
all the matter wepeth and enclpnyeth too
extreme mischefe, and to vtter destructiō.

great is byng
in a man.
The Lordes be
certain gentyl
affections.

In mā reason beareth & roume of a kyng.
Thou mayst accompt for the chiefe lordes
certain affections, and them of the body:
but yet not all thynges so beastyly. Of the
whiche

which kynde, is naturall truerce toward
 the father and mother, loue to thy brythre
 a beniuolent mynde toward the frendes
 and louers, compassion vnto them that be
 vexed with aduersite, or combred with sye
 keness, feare of infamy, scandaile, or losse
 of thy good name, desyre of honest reputa-
 cion, and suche other lyke. But suche affec-
 tions or passions, whiche be very great
 disagreeing from the decrees of reason,
 whiche be cast doune, and must bowe vnto
 the vplenes of brute beastes: theynke & re-
 ken those, to be as it were the most raskal
 and vple sort of the commune people. Of
 whiche kynde and sort be lechery, ryot, en-
 vy, & suche lyke diseases, whiche all with-
 out exceptiō, muste be kepte vnder with
 pryson and punishment, as vple and bonde
 seruauntes, that they may render to theyr
 master, their taske and worke appoynted
 to them, if they can: but yf not, at the least
 that they may do no harme, which thinges
 plato perceyving by inspiration of God,
 wrote in his booke called Timæus, how the
 sonnes of goddes had forged in man, too
 their owne lykenes, two kyndes of soules
 the one kynde spiritual and immortal, the
 other as it were mortall, in daunger to di-
 verse perturbaciōs or moociōs of vnquie-
 nes. Of whiche the fyrst is voluptuousnes
 (as he saith) the hapyte wherby men are gl-
 lured and broughte too hugraciousnes or
 myschefe. and soules.

The common
 be vple apper-
 ryng.

For as often
 one of the
 mynde, Joye,
 sorowe, hope,
 myschefe, and soules.

mischief. The next is sorowe or greefe,
 whiche letteth men, and dyspueth them fro
 vertue or goodnes. After that feare & pre-
 sumptuous boldenes, two mad counsa-
 lours: whome accompanieth indurate
 wroth, the desyre of vengeance. More-
 over, flatering hope, with beastly imagina-
 tion and knowlege, not governed of reason
 and worldly love, that layeth handes vio-
 lently on all thinges. These be almost the
 wordes of plato, as it was not unknownen
 to him, the felicity of this lyfe, to be put in
 restrayning suche perturbacions. For he
 writeth in the same worke, that they shall
 lyue iustly & blessedly, that haue overcome
 these appetites: & that they shall lyue vn-
 iustly and miserably, that were overcome
 of the same. And for þe soule, which is lyke
 vnto the nature of God, that is to say, for
 reason, as for a kyng, he appointed a place
 in the bryne, as in the chief toure of oure
 citie: & as thou mayst se, þe highest parte of
 our body, & next to heauē, & most farre fro
 the nature of beastes, as a thinge verely,
 which is both of a very thynne bone, & nei-
 ther lade with grosse synewes nor fleshe,
 but surely furnished & appoynted within
 and also without, with powers of know-
 lege, that no debate might ryse in our com-
 mune wealth, but that he by theym, as by
 reporters, shoulde immediatly perceiue it.
 But as touchynge the partes of the mor-
 tall

Measur breleth
 in the bryne.
 as in the paleis

fall soule, that is too wyte, the affections
 of appetites, as every one is, ept he obe-
 dient, or els grudgeth againste reason: so
 he remoued them fro hym. For betwene
 the necke & the midriff, he sette that part
 of the soule, wherein is contayned holde-
 nes, wrathe or anger, a sedicious affection
 betwene and full of debate, whiche nedes
 muste be refrayned: but he is not very bra-
 uttish or beastly, and therfore he separated
 hym in a meane space from the highest &
 lowest, least yf he had ben to nygh to ey-
 ther of theim, he wolde ept he haue trou-
 bled the kynges quietnes, or els corrupte
 with the contagiousnes of them of the lo-
 west sortes, shoulde with theim also cons-
 pyre againste hym. Last of all, that power
 whiche despyeth & voluptuousnes pleasur
 of meate and drynke, whereby also we be
 moued to bodely lust, he banished utterly
 awaye farre fro the kynges palays, downe
 a lowe benethe the myddle into the luer
 and the paunche, that as it were a certayn
 wylde beast vntamed, he shoulde there sta-
 ble and dwel at the racke: for because that
 power is accustomed to rase vp mayons
 mooste violente, and to be disobediente to
 the commandementes of the kyng.

What beastlineffe, yea and what rebellio
 is in the lowest porcion of thys power, at
 the least wape the pryncipal partes of thy bo-
 dy may teach the, in whiche parte chiefly,
 this

The power
 wherein is con-
 tained wrathe
 and hate.

The power
 wherein is con-
 tained desyre.

this power of concupiscence rageth and
 tyrannyp raggeth; whiche also of all mi-
 bies onely euer amonge maketh rebellion
 with vnclenly motions, the kynge cryeng
 the contrary, and that in vayne. Thou seest
 than evidently, how that this noble beas-
 man, so goodly a thyng aboue: playnly &
 without anye exception, endeth in an vn-
 reasonable or brute beas. But that noble
 counsaillour, whiche sitteth lyke a kynge
 or a ruler in hys hyghtoure: hauing alway
 in remembraunce hys owne begynnynge,
 thynketh no felthp nor lowe thyng. And
 he hath wherby he maye be knowne from
 other, a scepter of purpyle, because he doth
 commaunde nothyng, but that whiche is
 right and good, in whose top wyrteth so
 mere to spt an Eagle, because that reason
 mountinge vp to celestiaall thynges, behol-
 deth from aboue those thynges that be on
 the grounde dysceynfully, as it were with
 Eagles eyes. In conclusion, he is crouned
 with a croune of golde. For golde in phi-
 losophicall letters, moost commonly betokeneth
 wysdom. And the circle betokeneth, that
 the wysdom of the kynge shoulde be perfect
 and pure in every parte. These be the very
 gyftes or vertues, properly belonging to
 kynges. If yf that they be very wise, that
 they do nothyng amysse by meanes of er-
 rour and lacke of true knowlege. And that
 suche thynges as they knowe to be good &
 ryght,

The ornaments
 of a kynge.

Capitulo. V.

right, those only to will and purpose to do: that they do nothinge agaynst the decrees of iudgemente of reason inordinatly, frowardly, and corruptly. And whosoever lacketh any of these two poyntes, counte hym to be, not a kyng, that is to saye, a ruler, but a robber.

Of the diuersite of affections.

Capitulo. v.

Althoughe reason may be oppressed verely, yet because of the eternall lawe, whiche God hath grauen in hym, he can not be corrupted, but he shall grudge & call backe. To whome if the residue of the communaltie will obey, he shall neuer comyt any thinge at all, eyther to be repented of or of any ieopardye: but all thinges shalbe administrated wth great moderacion, with muche quietnes & tranquillite. But as touching affections, be. elp Stoici and Peripotetici harpe somewhat, though bothe agree in this, that we ought to lyue after reason, & not after affectiōs. But Stoici will, whan we haue v^{se}d for a season (as it were a scholemaster to teach vs oure fyist principles) the affections, whiche immediatly are stered by of the sensuall powers, and be comme to the iudgement and true examinacion, what is to be ensued or chosen, and what to be eschewed or forsaken, & than we sterily capne and forsake them. For than are they (as

they

we ought to lyue after reason, & not after affectiōs. Peripotetici saye that affectiōs should be restrained, only thinkinge them necessary to p^{ro}uoke & to move a man to vertue. Stoicy be the followers of plato whiche put felicity and blessednes in the inwarth constancy of the mynde onely, if a man were furnished wth all vertues that he might be wthout

be wyse no
bar of aduersi-
tie or fortune,
saying also, no
outward good
of fortune, nor
outward gyfte
of nature here-
quired necessa-
rily vnto felici-
ty: but the testi-
mony of consci-
ence inward to
be sufficient.

Peripatetici
be Aristotle's
followers, whi-
che saye, a man
appareled with
all kinde of ver-
tue and wyth a
pure conscience
to be a good mā
yet not happy
or blessed, for
they wil beati-
tude to reach vnto
the act, and out-
ward practice
of vertue is pro-
fitting the com-
man weale.

Therefore (saye
they) cythel-
fraides, strength
of body, health,
eloquence, such
lyke, to be re-
quired necessa-
rily, withoute
wherby a man

they saye) not onely no profite to very wis-
dom, but also hurtfull and nouous. And
therefore they will, that a perfect wyse man
shoulde lacke al suche moocios, as diseases
or spekenesses of the mynde, and so muche
adosome, which be more gentill graunte to
a wyse man these firste moocios, preuen-
tinge reason, which they call fantasmes
or pmaginations. Peripatetici teache the
affectiōs not to be destroyed utterly, but to
be refrayned: and that the vse of theym, is
not utterly to be refused, for because they
thinke theym too be geuen of nature, as a
pricke or a spurte, to stye a mā to vertue.
As wrath maketh a man bolde and hardy,
as is a matter of fortitude. Envy is a greates
cause of policy, and in likewise of p other.
Socrates in a certayne booke that Plato
made, called Phedo, semeth to agree wyth
Stoici: where he thinketh philosophye to
be nothinge els but a meditacion or prac-
tising of death, that is to saye, p the mynde
withdraw her self as muche as she can fro
corporall and sensible thinges, & conuepe
her selfe to thole thinges, which be percey-
ued with reason onely, and not of the sen-
sible powers. First of all therefore, p muste
beholde & consider diligently, all the mo-
cions, mouinges, or stering of the mynde,
& haue them sorely knowē. Forthermore
thou must vnderstand, no moocios to be so
violent, but they may be cyther refrayned
of rea-

of rea-

of read, or els turned to vertue. Notwith-
 standing I heare euery where thys conta-
 gious opinaid, that some shoulde say, they
 be constrained to vices. And on a other side
 many forsake of knowlege of them self,
 folow suche mocions, as the sayinges or
 decrees of reason: in so much that whatso-
 euer wrath, or enuy doth coulde or moue
 them to do, that they call the zeale of God.
 And as thou seest one comune welth to be
 more vniquiet than another: so is one man
 more enclined or prone to vertue, than an-
 other, whiche difference cometh not of the
 diuersite of myndes, but eyther of the in-
 fluence of celestiaall bodyes, or els of oure
 progenitours, or els of the bringinge vp in
 youth; or of the coplexion of the body. So-
 crates fable, of carters and hollers, good &
 badde, is none olde wyues tale: for thou
 mayst se some to be boine of so moderate,
 softe, quiet & gentel disposicion, so easy to
 be handled, to be turned and winded, that
 without busines, they may be enduced to
 vertue, and reneth forwarde by their own
 courage without any spurring. So some
 elene contrary thou mayst perceue to haue
 happened: a body rebellious as a wylde &
 kycking horse: in so much that he which ta-
 meth him, shal haue ynough to do & swete
 space, & yet scarce with a verytough bpt,
 scarce with a wafter & sharpe spurtes, can
 subdue his fiercesnes. If any such one hath

can not profite
 an other, yet
 wolde they not
 such thinges to
 be desyred for
 loue of the shyn-
 ges them selfe:
 but to profite
 the comon welth
 & for the conser-
 uacion of mans
 kynde.

Some man is
 more prone to
 vertue than some

happned to the, let neuer the rather thy here
 sayle the, but so muche the more feruently
 set vpon it, thinking on this wise: not the
 waue of vertue to be stopped or shutte vp
 from the: but a larger mater of vertue too
 be offered vnto the. But and yf so be, that
 nature hath endued the with a gentell
 mynde, thou arte not therefore straghter
 waue better than another man, but hap-
 pper, and yet agayne on that maner wyse
 arte thou more happy, that thou arte also
 more bounde. Now be it, what is he that is
 endued with so happye gistes of nature,
 whiche hath not haboundantly thinges
 ynough to wrestle withall. Therefore in
 what parte shal he perceiued moste rage or
 rebellion to be: in that parte reason ouer-
 kyng must watche diligently. There be
 certayn vices appropriate to euery countre,
 as to breake promise, is familiar to some:
 to some tyot or prodigalite: to some bode-
 ly lust or pleasure of the fleshe, and this
 happeneth to them by the disposicion off
 their countries. Some vices accompanie
 the complexion of the body, as appetite
 lust for the company of womē, and the de-
 syre of pleasures and wanton sportes ac-
 companie the sanguine men, wrath, fierce-
 nes, cursed speakig foloweth the colerike
 men. Brosnes of mynde, lacke of actiuite
 sluggishnes of bodye, and to be geuen too
 muche slepe, foloweth the flumatpke mā.

Enuy

Some vices fo-
 lowe the coun-
 tryes.

Some vices
 folow the com-
 plexyon of the
 bodye.

Simp, inwarde heavines, bitternes, to be
 solitary, selfe mpded, soleyn, and choz-
 lyf the foloweth the melancolyke parson.
 Some vices abate and encrease after the
 age of man, as in youth, lust of the bodye,
 wastfull expences, and easyness, or folishe
 harounes. In olde age, upgrydnes, or to
 muche saving, waywardnes and avarice.
 Some vices there be, whiche shoulde seme
 appropriate to kynde as spercenes to the
 man, vanite to the woman, and despye off
 wyke, or to be reuēged. It fortuneth now
 and than, that nature (as it were to make
 amēdes) recompenseth the disease or lyc-
 kenes of the mynde, with an other certain
 contrary good gifte or propertie. One mā
 is somewhat proude or enclined to pleasure
 of worldly pastymes, but nothing angry,
 nothinge enuious at all. An other is chaff,
 but somewhat proude or hygh mynded, so-
 what hasty, somewhat to gredy vppon the
 worlde. And there be, whiche be vexed w
 certayn wonderfull and fatall vices, with
 theste, sacrilege, & homicide: whiche truly
 thou must withstande with all thy might,
 agaynste whose assaulte must be cast a cer-
 tain brasen wall of sure purpose. On the
 other syde, some affections bee so nyghe
 neighbours to vertue, that it is reopar-
 dous, least we shoulde be deceiued, the dy-
 uersite is so daungerous and doubtfull.
 These affections are to be corrected and

vices folow-
 yng the age.

vices approp-
 riated to kynde.

An yll dyscase
 of the mynde is
 sometime recom-
 pensed with an
 other good gifte
 in propertie.

Let the byces
 whiche drawe
 nere vnto ver-
 tue be corrected

amended, and may be turned very well to
that vertue, whiche they most nighly resem-
ble. There is some man (because of scruple)
which is soone sette a fire, is hote, at once
prouoked to anger with the least thinge in
the worlde, let him receyue and sobe his
wounde, and he shal be bolde and courage-
ous, nothinge fapnt herked of fearfull, he
shal be free of speache, without dissimula-
cion. There is another man somewhat hol-
ding, or to muche sauinge: let him put too
reason, and he shal be called thyrste and a
good housbande. Be that is somewhat fla-
teringe, shal be with moderacion cutesse
and pleasaunt, Be that is obstinate, maye
be constant. Solempnes, maye be turned
to grauite. And he that hath too much of so-
lytys, may be a good companon. And
after the same maner of other lighter dis-
eases of the mynde, we must be of this onely,
that we cloke not the vice of nature, with
the name of vertue, callinge heauines of
mynde grauite, crudelite, iustice, enuy zeale
spite, niggardynes thyrste, flattering good
fellowship, knauey or rebaldy, vrbaneite
or mery speakinge. The onely way there-
fore to felicitie, is fyrste that thou knowe
thy selfe. Secondly, that thou do nothing
after affections, but in all thinges after the
iudgement of reason. Let reason be soude
and pure and without corrupcion: let not
his mouth be out of taste, that is to saye,
let

port not the na-
me of vertue
in any maner
of byce.

Do all thynges
after the iudge-
ment of reason

let hym beholde honest thinges. But thou wilt saye: it is an harde thynge that thou commaundest: who sayth nay? And verely the sayinge of Plato is true: whatsoeuer thinges be sayd and honeste, the same be harde and troublous to obtayne. Nothing is more harde, than that a man should overcome hym selfe. But there is there no greater reward, than is felicity. Hieronimus spaketh that thinge excellently, as he dothe all other thinges: nothing is more happye than a christen man, to whome is promised the kyngdome of heauen. Nothing is in greater perill, than he whiche euery houre is in iopardy of hys lyfe. Nothing is more stronge, than he that overcometh the deuell. Nothing is more weyke, than he that is overcome of the flesh. If thou ponder thynne owne strengthe onely, nothing is harder, than to subdue the flesh vnto the spirit. If thou shalt loke on God thy helper, nothing is more easy. Nowe therefore, conceyue thou with all thy mights and with a feruent mynde, the purpose & profession of perfect lyfe. And whan thou hast grounded thy self vpon a sure purpose, set vpon it, and go to it lustely: mannes mynde neuer purposed any thing feruently, that he was not able to bring to passe. It is a greater parte of a christen lyfe, to desyre with full purpose, and with all hys herte, to be a christen man. That thynge

The topiagist
saynt Jerome.

whiche at the first sight of meeting, at the first acquaintance of coming to, shall seeme impossible to be conquered or wonne in pices of tyme, shall be gentel enough, and with lesse easie: yea, & at length through custome, shall be very pleasant. It is a very proper saying of Hesiodus. The way of vertue is harde at the beginninge, but after thou hast crepte by to the top, there remaineth for the very sure quietnes. No beast is so wilde, which mereth not tame by the craft of man. And shall there be no craft to tame the mynde, of the tamer of all thinges? What thou mighte be holt in thy body, thou canst steadfastly purpose, and commaunde thy selfe for certayne peares, to abstayne fro drinking of wyne, to forbear the fleshe, and company of women: whiche thinges the physician, beyng a man, prescribe to the. And to lye quietly all thy lyfe, canst thou not rule thyne affections, no not a few monethes? which thing God that is thy creatour and maker, commaundeth the to do: to save thy body fro sickness: there is nothynge whiche he doeth not? To deliuer thy body & thy soule also, from eternall deathe, doest thou not these thinges, wherby infidels & ethnycs & gentiles haue done?

¶ Of the inward and outward man: and of the two partes of man, proued by holy scripture.

Capitulo.

vi.

Certainly

The waye of
vertue is pro-
cessed more ch-
easily.

Certaynly I am ashamed in christen
mens behalfe, of whome the moſte
parte folow, as thei were brute bea-
ſtes, thei affectiōs and ſenſual ap-
petites, and in this kynde of warre are ſo
rude and unexerciſed, that they do not as
muſche as know the diuerſite betwene rea-
ſon, and affectiones or paſſions. They ſup-
poſe þe thinge onely, to be the man which
they ſe and ſele, yea and they thinke no
thinge to be beſyde the thinges, whiche
offre them ſelfe too the ſenſyble wyttes,
whan it is nothynge leſſe than ſo, what ſo
euer they greatly coueite, that thei thinke
to be right: they call peace, certayn & aſſu-
red bondage, whyle reaſon oppreſſed, and
blinded foloweth whpyder ſo euer the ap-
petite or affection calleth without reſiſt-
ce. This is the myſerable peace, whiche
Chriſt the authoꝝ of very peace that hath
made both one, came to breake, ſtering by
holſom warre betwene the father and the
ſonne, betwene the houſbande & the wyfe
betwene thoſe thinges, which ſplithy con-
corde had puell coupled together. Nowe
than let the authorite of the philoſophers
be of littell weyght, except thoſe ſame thi-
nges be al taught in holy ſcripture, though
not with the ſame wordes. That the philo-
ſophers call reaſon, þe calleth ſoule ſome-
tyme the ſpirit, ſometyme the inner man,
otherwhile the law of the mynd. That thei

Chriſt in mar-
ſaythe he can-
not to make
peace: but diſa-
ſpon, to ſet the
father agaynſt
the Sonne, the
ſonne agaynſt
his father, the
wyfe agaynſt
her houſbande,
the houſband a-
gainſt his wife
and ſo forth.

The byſtoppe
meaneth that
at ſometime and
in ſome places
the houſbande
ſhould accepte
the ſaythe of
chriſt only & fo-
low his holſom
doctryne: & the
wyfe ſhould per-
ſecute hym, ſo-
tyme the wyfe
ſhould follow
Chriſt and the
houſband perſe-
cute her, and in
likewiſe the ſon
his father, and
the father, the
ſonne.

Rao quid?

steal on the sp
out, the inner
man, the law of
the mynde, be
one thyng with
Paule.

Peace lyfe, ly-
berly of soule,
in the warre.
Peace, bondage
of the body.

call affection, he calleth somtyme the flesh
sometyme the body: another tyme the vnter
man and the lawe of the membres, wylke
(sayth Paule) in the spirite, and ye shall
not accomplishe the despyes and lustes of þ
fleshe, for the fleshe despyeth contrary to
the spirit and the spirite contrary to þ fleshe
that ye can not do whatsoeuer thinges ye
wolde. And in an other place. If ye shall
lyue after the fleshe ye shall dye. If ye
walkyng in the spirit, shall mortifye þ des-
des of the fleshe, ye shall lyue. Certayne
this is a new chaunge of thinges, þ peace
should be soughte in warre, and warre in
peace: in death lyfe, and in lyfe deathe: in
bondage libertie, in libertie bondage. For
Paule writeth in an other place. I chastise
my body, and bring hym into seruitude.
Here also the libertie. If ye be led with the
spirit, ye be not subiect to the law. And we
haue not (sayeth he) receyued agayne the
spirit of bondage in feare, but the spirite,
whiche hath elected vs to be the chyldren
of God. He sayth in an other place: I see
an other lawe in my membres repugnynge
agaynst the lawe of my mynde, subduig
me to the law of synne, whiche lawe is in
my membres. Thou redest with hym also
of the vnter man, which is corrupt, and of
the inner man, whiche is renewed daye
by daye. Plato put two soules to be in
one man. Paule in one man maketh two
men

men so coupled together, & neyther withs
out other can be eyther in heauen or hell: &
agayne so separated that the death of the
one must be the lyfe of the other. To the
same (as I suppose) pertain those thynges
whiche he wrote to the Countes. The first
man was made into a lyuynge soule. The
laste Adam was made into a spirit quicke
nyng: but that is not spyt, whiche is spi-
rituall, but that whiche is lyuynge: than
foloweth that whiche is spyrtyual. The
spyt man came of the earthe, hym selfe
terrestiall. The seconde came from hea-
uen, & he hym selfe celestiaall. And because
it shoulde moze evidently appere these thy-
nges to pertaine not onely to Chyste and
Adam, but to vs all: he added sayenge. As
was the man of the earthe, suche are ter-
restiall and earthly persons. As is the cele-
stiaall man, suche are the celestiaall persons.
Therfore as we haue borne the ymage off
the earthly man: euen so now let vs beare
the ymage of the celestiaall man. For thus
I say vnto yetherne, that flesch and bloud shal
not possesse the kingdom of heauē, nor cor-
ruption shal possesse incorruption. Thou
perceiuest plainly how in this place he cal-
leth Adam made of earth, that thing whiche
in an other place he calleth the flesch, and
the vnter man whiche is corrupt. And thus
samethinge certainly is also the bode of
death, wherewith Paule agreed cried out

The last Adam
is Chyste.

Jacob & Esau, the son of Isaac & Rebecca on- gbre in they? mothers belly she counseled wth God, & he answered. Of the shal spring two contrary pe- ple which shuld ever be at war, but the Elder shuld serue the yonger. Esau was first borne, & Jacob folowed, hol- dyng Esau fast by the fote. Afterwarde, Esau beyng an hungred, solde so Jacob hys inheritaunce for a messe of por- rage, whā Isaac was old, he bad Esau to kyll some benyson, that I mighte eate of it and blesse the ere I dye. But by the re- nyce & meanes of the mother. Jacob stole a- waye hys fa- thers blessing,

Oh wretched man that I am, who shal deli- uer me from this body of death? In con- clusion Paule declaring the moste diuer- sitye of the fleshe and of the spirite, wryteth in an other place, saying. He that sothly weth in hys fleshe, shal also reape oz moue of hys fleshe corrupcion: but he p sowerdoubt in the spirit shal reape oz mowe of the spirit of life ipse eternall. This is the olde debatinge of two twynnes, Jacob and Esau, which once before they were brought forth into light of th- wassled within the cloysters of the mo- thers belly, and Esau verely caught from Jacob the preeminence of byrthe, and was to be first borne: but Jacob prevented hym a- thot- sayn of hys fathers blessing. That which thy- is carnall cometh first, but the spiritual and- thing is ever best. The one was red, high & dis- coloured and rough: with hepe: the other was smoth. The one vnquiet and an hurter: the other reioyced in domesticall quietnes. And the one also for hunger solde p righte that pertayned to hym by inheritaunce, in that he was the elder brother: whyle he en- ticed with a vyle priest and rewarde of bo- lusteousnes, fell from hys natine liberte, into the bondage of synne. The other pro- cured by craft of grace, that whiche belon- ged not to hym by right of law. Betwene these two brethren, though both were born of one belly, and at one tyme, yet was there neuer ioyned perfect conuoyce. For Esau hateth

setteth Jacob, Jacob for his part though
 he quyteth not hate for hate, yet he fleeth
 hath euer Esau suspected, neyther dare
 come within his daunger. To the likewise
 of whatseruer thing affeccion counsaileth
 perswadeth: let it be suspected, for the
 doubtfull credence of the counsaillour. Ja-
 cob onely sawe the Lord: Esau as one de-
 stitute in bloud lyueth by the sworde. To
 conclude whan the mother asked counsaill
 of the Lord, he answered, the elder shall
 be seruaunt to the yonger. And Isaac the
 father added: thou Esau shalt do seruice
 to thy brother. And þ tyme shall come whā
 thou shalt shake of, and lose his yoke fro
 thy necke. The Lord prophecieth of good
 and obediēt persons, the father of puellē
 and disobedient persons. The one declarēth
 what ought to be done of all men: þ other
 tolde a forchāde, what the most part wolde
 do. I saule willet that the wfe be obediēt
 to her housbande: for better is (sayth scrip-
 ture) the iniquite of the man, than þ good-
 nes of the woman. Our Eve is carnal af-
 feccion, whose epen the subtile and crafty
 serpent dayly troubleth and vereth w tēp-
 tacion, and she ouce corrupted, goeth forth
 and ceaseth not to prouoke and entice the
 man also through consent to be partaker
 of the iniquitie or mischeuous dede. But
 what redeff thou of the new womā, of her
 I meane that is obediēt to her housbād,

and was made
 Lorde of hym
 brother.

Than came
 Esau waylyng
 to haue a bless-
 syng, than an-
 swered the fa-
 ther. I haue
 made hym thy
 Lorde.

After that, Ja-
 cob sawe ouer
 Lorde face to
 face.

In good men
 the spirit whi-
 che is figured
 by Jacob, mu-
 lier, & the body
 obeyeth. In e-
 uyll menne the
 fleshe, which is
 signified by
 Esau, ruleth of
 hym the Em-
 pyre as domi-
 on of the spirit

The woman
 here signifieth
 a carnal person
 which (chaunged
 by grace of
 fairhe) foloweth
 the biddinge of
 the spirit in e-
 uery thyng.

The woman fi
guirly affectio
The mā reſon.

Abraham had
a ſonne by hys
ſervant Agat
whoſe name
was Iſmael, &
an other by his
wyfe Sara,
whome he cal-
led Iſaac. Iſ-
mael was
much elder thā
Iſaac, & in pley-
ing together mu-
ſe created I-
ſaac wherwith
Sara diſpleaſed
had Abraham,
put awaye the
ſervant Agat
with her ſon at
ſo, which Abra-
ham was lothe
to do, but god
commaunded
him to obey hys
wyfes request.

I will put hatred betwene the (meaninge
the ſerpent and the woman) and betwene
her generation and thynne, ſhe ſhall treade
downe thy head, and thou ſhalt laye awaye
to her heele. The ſerpent was caſte downe
on his brest, the death of Chriſt weakened
hys violence, he now onely lyeth awaye
to her heele pruely. But the womā through
grace of ſapthe, chaunged as it were in to
a man, boldely treadeth downe hys veny-
mous head. Grace is encreaſed, and the ty-
ranny of the fleſhe is diminifhed, when
Sara was miniſhed and decaped, thā did
Abraham (God beyng the authour) grow
and encrease. And than ſhe called him not
houſhande, but lord, neyther yet coulde
ſhe obtayne too haue a chylde before ſhe
was dyed vpon and waken barren, what I
pſapthe, brought ſhe forth at the laſte too
her lord Abraham now in her olde dayes,
yea, & paſt chylde bearinge. Merely Iſaac
that is to ſay ioy. For as ſone as affectiōs
be waxed olde & are weake in a man, than
at the laſt ſpringeth vpon & bleſſed tranquillite
of an innocēt mynd, with ſure quietnes of
the ſpirit, as it were a continual feaſte. And
as & father let not his wiſe haue her plea-
ſure without aduſement: euſo hath he
the ſporting of the chylde together ſuſpect
I meane of Iſaac w Iſmael. Sara wolde
not & the chylde of a bōd womā, & the chylde
of a fre womā, ſhould haue cōuerſaciō to-
gether

gether at þ age: but that Iſmael (while as
 þet youth is feruent) ſhoulde be baniſhed
 out of pꛛeſence, leſt vnder a colour of paſſi-
 me, he might entpce & draw vnto his own
 maners, Iſaac þet ponge & tender of age.
 Now was Sara an olde wꝛfe, & now had
 brought forth Iſaac, þet miſtruſteth Abra-
 hā, except the aũſwer of God had aproued
 hys wꝛues counſayl. He is not ſure of the
 womā vntil he herde of God: in all thiꝑes
 that Sara hath ſayd to þ, heare her voyce.
 O happy olde age of the, in whom ſo moꝛ-
 tiſped is the carnal mā, made of the earth,
 that he in nothiꝑe beſpeth the ſpyꝛte,
 which agrement, whether in al thiꝑes þet
 ſpte may happen to any mā in this lyfe oz
 no, verely I dare not affirme: peraduẽture
 it were not expediẽt. For euẽ vnto Paule
 was geuen vnquietneſſe & trouble of the
 fleſh, þ messenger of ſathan to vex hĩ with-
 all. And at the third time whan he deſpyed
 the Lord to haue þ messenger takẽ fro him.
 Than had he none other aũſwer but onlþ
 this. Paule my grace is ſufficiẽt for þ. For
 ſtrength is wroughte and made perſpte in
 weaknes. In dede this is a newe kynde of
 remedy. Paule leaſt he ſhould be pꝛoub, is
 tempted with pꝛyde, þ he might be ſtronge
 in Chꝛiſte, he is compelled to be weakẽ in
 him ſelfe. For he bare the treaſure of cele-
 ſtiall reuelaciõs in a veſſel of earth: that þ
 excellẽcy ſhould depẽde of þ might of God
 and

Let youth ſee
 the occaſion
 of ſynne.

When thou art
tempted, fal to
prayer.

Hydra was a
Serpent wth
manye heddes,
of whiche one
was immortal
with her focht
Hercules, and
whan he smote
of one hed. hit
sprang for it.
At the last he
foughte wth a
burning sword
and so lered he
they neckes,
that they could
no more spring

Protheus that
is to say, affec-
tyon muste be
holden downe.
Protheus is a
god which cha-
ngeth hym to all
maner facyons
He is a greate
prophecyer but
he wyl tell no

and not of hym selfe. whiche one example
of the apostle putteth vs in remembrance,
and warneth vs of many thinges. First
of all, that whan we be assaulted of vices,
immediatly we must geue our self to prayer
and often tymes desyre helpe of God.

Moreover that tēptacions to perfyte me
are not perilous: but also are verie expedient
to the continuance and preservinge of
vertue. Last of al we be admonished, that
whan all other thinges are subdained, that
the vice of vainglorie, eue in the chief time
of vertues, layeth awayte: and that thys
vice is as it were Hydra, whome Hercules
fought withal, a quicke monstre, longe of
lyfe and fruttfull, by reason of her owne
woundes, whiche at the laste ende, whā all
labours be overcome can scarce be distroy-
ed. Nevertheless, continuall and impor-
tunate labour ouercometh all thing. In
meane time, whyle thy mynde rageth and
is vexed with behemst perturbacions, by
all maner meanes thrust together, pul and
drawe doune, holde and bynde faste thys
Protheus with tough bands, whyle he
goeth aboute to chaunge him self into all
wonderfull thinges, into fyre, into þ. shap
of some terrible wylde beast, and into a re-
ning rpuer, and neuer leaue him vntill he
come agayn into his owne naturall like-
nes and shap, what is so lyke Protheus,
as is the affectiōs and appetites of fooles
whiche

whiche drawe them somtime into beasty
 and bodely luste, somtime into mad p^ro-
 wrath, other whyle into popson enuy and
 straunge fashions of vyces: Agreeth it not
 well that the excellent cunning poete Vir-
 gill sayde: than shall diuers similitudes &
 fashions of wylde beastes delude & mocke
 for sodapuly he will be a fearfull swyne &
 foule tygre, and a Dragon full of scales,
 and a Lyonesse with a read maane, or shal
 counterfayte the quicke sounde of the fla-
 me of fyre. But here haue in remembraunce
 what foloweth. The more he chaungeth
 hym selfe into all maner of similitudes, &
 more my sonne (sayth Virgyl) strapn thy
 tough bandes. And also because we shall
 not ned to retorne agayne to fables of
 poetes, thou shalt be ensample of þ holp
 patriarke Jacob learne to endure and too-
 wrastle lustely all night vnto the morning
 of Goddes helpe, begynne to geue lighte.
 And thou shalt saye, I will not let the de-
 parte, excepte thou shalt haue geuen me
 thy blessinge. But what rewarde of
 hys victorie and great vertue, that might
 and excellent strong wrestler obtayned, it
 is certaynly very profitable to hear. For
 of all God blessed hym in that same place.
 For evermore, after that the temptacion
 is overcome, a certayne singuler encrease
 of diuine grace is added vnto a mā, wher-
 by he shoulde be an other tyme much more
 surely

thyng without
 compul. yon.

Virgyl rehears
 serch of aretes
 whiche had losse
 his beastes, and
 counseled with
 his mother Ce-
 rine a goddess
 how he might
 restore them as
 gayne. The sent
 him to protheus
 and taught a
 craft to bynde
 hym vntyll he
 had tolde the
 truthe. Thā ran-
 ght protheus
 how of a deade
 & patrifed ore
 they myght be
 restored agayne
 Jacob wrestled
 with an angell
 all night, whom
 in the morning
 he wolde not let
 go tyll he hadde
 blessed hym in
 the same place,

surely armed than he was before agaynste
thassaule of hys enemye. Furthermoze
by touchyng the thigh, the synewe of the
conquerour wddred and shonke, and he
began to halte on the one fote. God cur-
seth them by the mouth of hys prophete,
whiche halte on both theyr fete, that is to
saye, them whiche will both lye carnally
and please God also. But they be happye,
in whome carnall affections be so mortifi-
fied, that they beare and lene mooste of all
to the right fote, that is, to the spirit. Spe-
cially hys name was chaunged: of Iacob
he was made Israel, and of a besy wra-
tler a quiet person. After thou haste chasty-
sed thy fleshe, and crucified it with vices
and concupiscences, than shall tranquillite
and quietnesse withoute all trouble come
vnto the, that thou mayste be at leysure to
beholde the Lord, that thou mayste taste
and fele that the Lord is pleasaunt & swete
for that thyng is signified by Israel.

God appeareth
after a greate
tempest.

We hath wal-
ked. xl. dayes &
xl. nyghtes vnto
the Mount
of Ozel where
he prayed in a
raue. A voyce
bad hym come
forth and stode
before God, and

God is not sene in fyre or in the whoole
wynde and troublous rage of temptaciō,
but after the tempest of the deuell (if so be
thou shalt endure perseuerantly) foloweth
the byssinge of a thyne apye or wynde of
spirituall consolacion. After that apye
hath brethed quietly vpon the, than ap-
plye thyne inwarden open, and thou shalt
be Israel, & shalt saye with hym: I haue
sene my Lord, and my soule is made hole.

Thou

Thou shalt see hym that sayde: no fleshe
shall see me. Consider thy selfe diligently,
if thou be fleshe, thou shalt not see God:
if thou see hym not, thy soule shall not bee
made hole. Take hede therfore that thou
be a spirite.

Of thre partes of man, the spirite, the
soule, and the fleshe.

Capitulo.

vii.

These thynges afoze wrytten, were
euen a great deale more than suffi-
cient: neuer thelesse that y mayste
be somewhat more sensibly knowen
vnto thy selfe, I will reherce cōpēdiouly
the deuision of man, after the discripcion
of Origene, for he foloweth Paule, ma-
kynge thre partes: the spirite, the soule &
the fleshe, whiche thre partes Paule ioy-
ned together, wrytinge to the Thessalo-
nicensēs. That your spirit (sayth he) your
soule & your body may be kept cleane and
vncorrupt, that ye be not blamed or accu-
sed at the coming of our lord Iesu Christ.
And Esaias (leuing out the lowest parte)
maketh mencion of two, sayeng my soule
shall desyre & longe for the in the night, ye
and in my spirit & my hert stringes I will
wake in the mornynge for to please the.
Also Daniel sayth, let the spirites & soules
of good men laude God. Out of the which
places of scripture Origene gathereth not
agaynst reason the thre porcions of man,

B ii.

that

then came a
great wynde,
thā a quahynge
than fire, & god
not in the fire.
Than folowed
the byssing of a
thyn ayre, and
than appeared
God to Elzas.

Origene in his
first booke vpon
the Epistle of
Paule to the ro-
mans maketh
this diuision.

The spirit.

that is to wete, the body, otherwise called the fleshe, the most vile parte of vs, wherein the malicious serpent, through original trespass, hath written the lawe of sinne, wherewithall we be prouoked to filthines: and also if we be overcome, we be coupled and made one with the deuell. Than the spirit, wherein we represent the similitude of the nature of God, in which also our moste blessed maker, after the original pattern and example of hys own mynd hath grauen the eternall lawe of honestie with hys spnger, that is with hys spirit & holpe Ghost. By this parte we be knyt to God, and made one with him. In the thyrde place and in the myddes betweene these two, he putteth the soule, which is partaker of the sensible wyttes and natural motions. She as one in a sedicious and waging common wealth, muste nedely ioyne her selfe to the one parte or the other, she is troubled of bothe partes, she is at her libertye to whether parte, she will encline. If she forsake the fleshe, and conuey her selfe to the partes of the spirit, she her selfe shall be spirituall also. But and if she caste her selfe downe to thappetites of the bodye she shall growe out of kynde into the manner of the body. This is that paul ment writing to the Thozintes. Remembrys not that he that ioyneith hym selfe too an harlot, is made one bodye with her: but he that

Thou must remember the soule & the spiryte to be one substance, but in the soule, be manypowers as wycked wyl, memor: but the spirit is the most pure and fardest fro corruption, the most hyghe and diuine poeion of our soule.

Capar of god immediately, wher

that cleueth to the Lord, is one spirit with
 hym. He calleth the harlot, the scaple and
 weake parte of the man. This is that plea-
 saunt and flattering woman, of whome þ
 readest in the seconde chapter of ierou-
 bes on this wyle. That thou mayst be de-
 liuered from a straunge woman, and from
 a woman of an other countrie, which ma-
 keth her wordes swete and pleasaunte, &
 forsaketh her housbande, too whome she
 was marped in her pouth, and had forgot-
 ten þ promise, she made to her Lord God:
 her hous boweth doune to death, and her
 pathe is to hell, whosoever goeth into hel,
 shall neuer retorne; nor shall attayne the
 path of lyfe. And in the .vi. chapter. That
 thou mayst kepe the from an yuell womā,
 and from the flattering tunge of a straunge
 woman, let not thy hert melte on her beau-
 ty, be not thou disceiued with her becke
 for the pryce of an harlot is scarce worthe
 a pece of breade: but the woman taketh a-
 waye the precious soule of the man. Wdyd
 he not whan he made mencion of the har-
 lot, the hert and þ soule, expresse by name
 thre partes of man. Agayne in the ix. chap-
 ter. A folysch woman euer babling and ful
 of wordes, swymminge in pleasures, and
 hath no learning at all, sitteth in the dos-
 ses of her house vpon a stoule in an hyghe
 place of the citie, to call them that passe by
 the waye, and be goynge in their iourney,

in God hath
 grauen the law
 of honesty, that
 is to saye, the
 law natural afte
 ter the symple
 inde of the stea
 hall lawe of hy
 owne mynde.

whosoener is a chyld, let hym turne into
 me; and the sayd vnto a foole and an hert-
 les person: water that is stolen is plesaun-
 ter, and bread that is hyd priuely, is swee-
 ter. And he was not ware that there be ga-
 aunes, and their gesses be in the bottō of
 hell. For whosoener shall be coupled to
 her, he shall discende into hell. And whos-
 oener shall departe fro her, shall be saued.
 Beseeche the with what colours coulde
 moze workmanlye haue ben paynted and
 set out epyther the venymous entycemen-
 tes and wanton pleasures of the popso-
 ned fleshe, prouokynge and temptinge
 soule to fylthinesse of synne, or els the im-
 portunitie of the same, cryenge a crywinge
 agaynst the spirite, or the wretched ende
 that foloweth whan the doeth overcome
 the spirite. To conclude therefore, the
 spirite maketh vs Goddes, the fleshe ma-
 keth vs beastes: the soule maketh vs men:
 the spirite maketh vs religious, obedient
 to God, kynde and mercifull. The fleshe
 maketh vs dispisers of God, disobediente
 to God, vndkynde and cruell. The soule
 maketh vs indifferent, that is to saye, nei-
 ther good or badde. The spirite despyeth
 celestiaall thynges: the fleshe despyeth de-
 licate and pleasant thynges. The soule
 despyeth necessary thynges: the spirite ca-
 rpeth vs vp to heauen: the fleshe thrusteth
 vs downe to hell. To the soule nothing

is imputed: whatsoeuer is carnal or springeth of the fleshe, that is fylthy: whatsoeuer is spirytuall proceeding of the spirite that is pure, persyte and godlye: whatsoeuer is naturall and proceedeth of the soule is a meane and indifferent thyng, neyther good nor badde, wilt thou moze plainly haue the diuersite of these thre partes, shewmed vnto the as it were wpth a mannes synger: certaynly I will assaye. Thou art vnder the reuerent feare of thy parentes: thou louest thy brother, thy chyldren and thy frende: it is not of so greate vertue too do these thynges, as it is abhomyable, not to do them. For why shuldest thou not beyng a christen mā do that thyng whiche the gentels by the teachyng of nature do, yf whiche brute beastes do? That thyng that is naturall shall not be imputed vnto meryte. But thou arte come into suche a strypte case, & eyther the reuerence toward thy father must be dispysed, & inward loue toward thy chyldren must be subdued, the benivolence to thy frend set at naught, or God must be offended, what wilt thoue do? The soule standeth in the myddes betwene two wapes: the fleshe cryeth vpon her on thone syde, the spirite on the other syde. The spirite sayeth, God is aboue thy father, thou art bounde to thy father, but for thy body only. To God thou art bounde for all thyng that thou haste. The fleshe

That whiche
is naturall, des-
serueth no re-
warde.

putteth the in remembraunce, saying. Except thou obey thy father, he will dishonour the, thou shalt be called of every man an vnkynde and vnnaturall chylde, loke to thy prospe, haue respecte too thy good name and fame. God eyther dothe not se, or els dissimuleth and wetingly loketh besyde it, or at the leest will be sone pacified agayn. Now thy soule doubteth, now she wauereth hyther and thyther: to whether of eyther parte she tourne her selfe, euen that same shall she be whatsoeuer that is she goeth vnto. If she obey the hart of the fleshe (the spirite dispised) she shall be one body with the fleshe. But and if she lyfte vp herselfe, and ascended to the spirit (the fleshe set at naught) she shall be transposed and chaunged into the nature of the sppyte. After this maner accustomme to examine thy selfe prudently. The errour of those men is exceeding great, whiche oftentimes women that thing to be perspyte vertue and goodnesse, which is but of nature, and no vertue at all. Certayn affections, somewhat honest in apperance, and as they were dysguised with bylers of vertue, disciuen negligent persons. The iudge is hasty and cruell agaynst the felon, or hym þ hath trespassed the law: he semeth to himselfe constant, and of graunte, vncorrupt, and a man of good conscience, wilt thou haue this man discusst? If he fauour his owne

The soule doubteth

Some affectyons
may be dysguised
with bylers
of vertue.

An example of
the iudge.]

owne mynde to muche, and folowed & cer-
 tayne naturall rigorousnes, without any
 greife or sorow of mynde, peradventure wth
 some pleasure or delectation: yet not lea-
 ving from the office and duty of a iudge,
 let hym not forth withstande to muche in
 hys owne conceyte. It is an indifferente
 thyng that he doeth. But if he abuse
 the law for private hate or lucre: nowe is
 it carnall that he doeth, and he comitteth
 murder. But and if he fele great sorow in
 his mynde, because he is compelled to di-
 stroye and kyll hym, whome he had leuer
 haue amended and saued: & also enioyne
 punishment, accordinge to the trespasse,
 with suche a mynde, with suche sorowe of
 hert, as the father commaundeth hys sin-
 gulerly beloued sonne to be cutte, launced
 or seared; of this maner shal it be spiritual
 that he doth. The most part of me through
 promysse of nature, and some speciall pro-
 pertye, eyther reioyce or abhorre certayne
 thynges. Some there be whome bodely
 lust tyckleth not at all: let not theym by &
 by ascribethat vnto vertue, whiche is an
 indifferent thing. For not to lacke bodely
 lust, but to overcome bodely lust, is the of-
 fice of vertue. An other man hath a plea-
 sure to fast, a pleasure to be at masse, a plea-
 sure to be muche at churche, and to saye a
 great deale of psalmodye: examine after
 this rule, that thyng he doeth. If

Some men re-
 ioyce naturallly
 wth some cer-
 tayne thynges.

The rule of
 true pitie.

Let a Christian
man make
thys mol.

The chaste loue
towards thy
wyfe.

he regarde the commune fame of aduantage,
it smelleth of the fleshe and not of
the spirit. If he do follow but hys own in-
clination (for he dothe that which pleaseth
hys own minde) than he hath not, wherof
he ought so greatly to reioyce, but rather
wherof he ought to feare. Beholde a le-
pardons thynge vnto thy self. Thou pray-
est and iudgeth hym that prayeth not.
Thou fastest, and condemnest hym that
fasteth not, whosoever dothe not that
thou doest, thou thyngest thy selfe better
than he: beware least thy faste pertayne to
thy fleshe. Thy brother hath the neede of
thy helpe, thou in the meane space mon-
blest vp thy prayers vnto God, and wylte
not be knowen of thy brothers necessitie.
God shall abhorre these prayers: for howe
shall God here the whyle thou prayest,
whan thou whiche art a man, canste not
fynde in thy herte to heare an other man.
Perceyue also an other thyng. Thou lo-
uest thy wyfe for this cause onely that she
is thy wyfe? Thou doest no greates thyng,
for thys thyng is commune, as well too
in fydeles as to the. Welles thou louest
her for none other thyng, but because she
to the pleasaunt and delectable. Thy loue
nowe draweth to thy fleshe ward. But
thou louest her for thys thyng chiefly,
because thou hast perceyued in her the
image of Christ, whiche is Godly reue-
rence,

rence, modesty, sobriety, chastite; and louest not her in herselfe, but in Christe, yea rather Christe in her. After this manner thou louest spiritually. Notwithstandinge we shall saie more of these thynges in the next places.

Certaine generall rules of true christenlypunge.

Capitulo.

liii.

Now for because we haue opened as me semeth the way (how so euer we haue done it) and haue prepared as it were certayn stufte & mater vnto the thyng which was purposed, we muste haste to þ which remaineth, least it should not be an Enchiridion, that is to say, a littell treatise, hansom to be caried in a mans hande, but rather a great volume, we will enforce to geue certen rules, as they were certayn poyntes of waylypunge, by whose gydyng & conueyaunce, as it were by the gydyng of þ threde of Dedalus, men maye easely plunge by out of the blynd cirours of this worlde, as sure of Labyrinthus, which is a certayn cōbetous maze; & come vnto the pure and clere light of spirituallypung. None other sciēce is there, whiche hath not her rules. And shall the crafte of blessedlypung onely, be without the helpe of all manner preceptes? There is wthout faple a certayne crafte of vertuous li-
fynge and a discipline, in whiche who-

Enchiridion.

Lerne the crafte
of vertue.

foruer

soeuer exercepse them selfe manfully, them
 shall fauoure that holy spirite, whiche is
 the promoter and byrnger forwarde of all
 holy enforcement and godly purposes.
 But whosoever sayeth, departe from vs,
 we will not haue the knoweledge of thy
 wayes: these men the mercy of God reu-
 seth, because thei spyt haue refused know-
 ledge. These rules shalbe taken partly of
 the person of God, of the person of the de-
 uill, and of our person, partly of the thin-
 ges, that is to say, of vertues and vices, &
 of thynges to them annexed, partly of the
 matter or stufte, wherof vertues or vices
 be wrought. They shal p[ro]sp[er]t sp[er]ingulety
 agaynst the p[er]uils, the remanentes of ori-
 gynall synne. For though he baptisme haue
 wipped away the spotte, yet there cleaueth
 still in vs a certayn thyng of the olde dis-
 ease left behynde, bothe for the custodpy of
 humilite, and also for the matter and en-
 creace of vertue. These p[er]uils be blynde-
 nesse, the fleshy and infyrmyte or weaknes.
 Blyndnesse with the myste of ignoraunce
 bymmeeth the iudgemente of reason. For
 partly the synne of our spyt progenitours
 hath not a litel dusked that so pure a light
 of the countenaunce, resemblaunce or si-
 mulitude of God, which our creatour hath
 shewed vpon vs. And much more corrupte
 byrnyng vpleude company, frowarde
 affections, darknesse of vices, custome of

Synne

Nota.

synne hath so cankered it, that of the lawe
 grauen in vs of God scarce any signes or
 tokens doeth appeare. Than as I began,
 blyndnes causeth that we in the election
 of thynges be as good as halfe blynded &
 discrepued with error, in the steede of the
 beste, folowynge the worst, preferre
 thynges of lesse balure, before thynges of
 greater pryce. The fleshe troubleth the
 affection so much, that euen though we
 knowe what is best, yet loue we the con-
 trary. Infirmitie and weakenesse maketh
 vs that we beynge overcome, epyther with
 tedyonscres or with temptacion, forsake þ
 bertue, whiche we had once gotte and at-
 tained. Blyndnes hurteyth the iudgement:
 the fleshe corrupteth the will: infirmitie
 weakeneth constanccy. The fyrst point ther-
 fore is, that thou can discerne thynges to
 be refused, from thynges to be accept: and
 therfore blyndnes muste be taken awaye:
 least we stamble or stagger in the election
 of thynges. The next is, that thou hate the
 puell as sone as it is once knowen, & loue
 that whiche is honest and good: & in this
 thyng the fleshe must be overcome, least
 contrary to the iudgement of the mynde,
 we should loue swete and delectable thin-
 ges, in the steede of holisom thynges. The
 thyrde is, that we contynue in these thyng-
 ges, whiche we began well: and therefore
 the weakenes must be underset, least wee
 forsake

Synne muste be
 knowen & had
 in here.

Weaknes must be had.

Perceineraſſice
muſt be had.

forſake the waye of vertue with greater
ſhame, than yf we had ben neuer about to
walke or enter therein. Ignoraunce muſt
be remedied, that thou mayſt ſe which way
to go. The fleſhe muſt be tamed, leaſt ſhe
ledethe aſyde out of the hygh waye, once
known in to bypathes, weakneſſe muſt
be comforted, leaſt whan thou haſt entered
into the ſtreight waye, thou ſhouldeſt ey-
ther ſaynte or ſtoppe, or turne backe agai-
n, or leaſt after thou haſt once ſet thy hande
to the plow, thou ſhouldeſt loke backward,
but muſt reioyce as a ſtrong ghaſt to haſte
the way, ever ſtretchynge forth thy ſelf to
thoſe thinges, which be afore the, without
remembraunce of thoſe thinges which be
behynde the, vntyll thou mayſt lay hande
on the rewarde apoynted, & on the crowne
promiſed to them that continue. Vnto theſe
thre thinges therfore, we ſhall applie cer-
tain rules, according to our liſell power.

Agaynſte the puell of ignoraunce
the fyrſte rule.

Capitulo.

ix.

we muſt iudge
wel of ſcriptur

At in as muche as ſaythe is ſo onely
gate vnto Chriſt, the fyrſt rule muſt
be that thou iudge very wel, bothe of
hym and alſo of ſcripture, geuen by
his ſpirit, & that thou beleue not wth mouth
onely, not faintly, not negligently, not
doutfully, as the comune caſkal of chriſt
men do: but let it be ſet faſte & immouable
thoroughout

throughout all thy best, not one loze to be
 contained in the, & apertaineth not greatly
 vnto thy helth. Let it moue the nothing at
 all, & thou seest a great part of men so true,
 as though heauen & hell were some maner
 tales of olde wpues, to feare or flatter y^e
 children withall: but beleue thou surely, &
 make no haste. Though the hole worlde
 should be madde at once, though y^e elemē-
 tes should be chaiged, though the aſigels
 should rebell: yet verite can not lye, it can
 not but come, which god told before shold
 come. If thou beleue he is God, thou must
 beleue nedes & he is true also. On this wise
 thinke without wauering, nothinge to be
 so true, nothing to be so sure, and without
 doubt of these thinges, which thou herest
 with thyn eares, which thou presently be-
 holdeſt with thine eyes, which thou han-
 dleſt with thy handes, as these are which
 thou redest in y^e scriptures, whiche God of
 heauen, that is to say verite gaue by inspi-
 ration, which the holy prophetes brought
 forth, and the bloud of so many martyrs
 hath approued: vnto which now so many
 hundred yeares the consente of all good
 men hath agreed & set their seales: whiche
 Christ here beynge in fleshe, bothe taught
 in his doctrine and expreſſy represented or
 counterfayted in his maners and lypynge.
 Vnto whiche also myracles beare witness,
 whiche the deuels confesse, and so muche
 beleue,

Counterfayte
not cnyl perles

probations of
christen fayth.

beleue, that they quake and tremble for
 feare. Last of all, which be so agreeable vnto
 to the equite of nature, whiche soo agree
 betwene them selfe, and bee euerye where
 lyke them selfe, whycher so rauissheth the
 myndes of them that attende, so moueth
 and chaungeth them. If these so great fo
 kens agre vnto them alone, what the de
 uels madnesse is it to doubt in the saythe.
 At the least wape of thynges passed, make
 a coiecture of thinges to come. How many
 and how great thynges also, how incredi
 ble to be spoken did the prophetes tel be
 fore of Christ: whiche of these thinges ca
 me not to passe? Shall he in other thynges
 disceyue, whiche in them disceyued not?
 In conclusion the prophetes lied not, and
 shall Christ the lorde of prophetes lye? If
 with this and suche other lyke cogitacions,
 thou often sterte vp the flame of saythe,
 than frequently desyre of God to encrease
 thy sayth, I shall maruaile, if thou canst
 be any long tyme an yuell man. For who
 is all together so unhapp and ful of mis
 chief, but that he wolde depart from vices
 if so be he utterly beleued, that with these
 momentany pleasures, besyde the vnhap
 py veracion of conscience and mynde, is
 purchased also eternall punishments.
 On the other side, if he surely beleued, for
 thynges temporall and ytell worldly veraci
 to be geuen vnto good men an hundred
 folde

folde hope of pure conscience, and at þ last
lyfe immortall.

¶ The seconde rule.

Capitulo.

¶

Let the fyrste poynt be therfore that
thou doubte in no wyse of the pro- we muste entre
myces of God. The nexte that thou into the way of
go vnto the waye of lyfe, not slouth helthe or salua-
tion boldely, &
fully, not fearfully: but with sure purpose with a seconde
with all thy hert, with a confident mynde courage.
and (if I may so say) with suche mynde as
he hath that wolde rather fight thā dyē:
so that þ be ready at all houres for Chry-
stes sake to lese both lyfe and goodes. A
slouthfull man will & will not. The king-
dom of heauen is not gotten of negligent
& rycheles persons, but plainly reioyceth
to suffre violence. And violent persons,
violently obtayne it. Suffre not the affec-
tion of them whom thou louest singularly
to holde the backe hasting thytherwarde:
let not the pleasures of this worlde cal the
backe agayn: let not the care of thy hous-
holde be any hyndraunce to the. The chayn
of worldly businesse must be cut asunder,
for surely it can not otherwise be losed.
Egypt must be forsaaken in such maner, þ
thou turne not agayn in thy mynde at any
tyme vnto the fleshe pottes. Sodoma
must be forsaaken vnto the hastely, yea and
at once: it is not lawfull to loke backe.
The womā loked backe, & she was turned

Egypt sygnifyeth bondage,
afflicciō, bren, and blyndnes.
The Israelites being a hūgred
in deserte, wyl-
shd to go back
agayne to E-
gypt, saying to
Moses, home
happē were we
whan we sawe
the by the pste-
tes of fleshe.

Loth was com-
maunded to de-
parte hastelye
out of Sodo-
ma, and not to
loke backe, bys
wyfe loked
backe, and was
turned into a
salt stene. Some
may neyther
with the Israe-
lites desyre to
go backe again
to the pleasure
of Egypt of bi-
ces and synne:
neyther wyth
the wyfe off
Loth may loke
backe agayn so
our olde couer-
sacion.

There maye be
no prolonging
tyme in fleyng
byces.

Confidence in
God.

into the ymage of a stone. The man hathe
no lesse any where to abyde in the regio,
but is commaunded to haste into the most
fayne, onelesse he had leuer perishe. The
prophete cryeth out that we should fle out
of the middes of Babylon. The departing
of the Israelites frome Egypte, is called
fleyng or runnyng awaye, we be commaun-
ded to fle out of Babylon hastely, and not
to remoue alittel and a litel slowly. Thou
mayst see the moste parte of men prolonge
the tyme, and with very slowe purpose go
about to fle frome byces, whan I haue
once crydde my selfe out of such and suche
matters, say they, pea whā I haue brought
that and that busynes to passe. Oh foole,
what and if God thys same daye take a-
gayne thy soule from the? perceyuest thou
not one busynes to ryse of an other, & one
byce to call in an other, why rather doest
thou not to daye that thyng which the so-
oner thou doest, the easer shall it be done:
Be diligent some other where: in this ma-
ter to do rathe, to runne headlonge, and
sodarnly, is chief of all and most profita-
ble. Regarde not nor ponder howe muche
thou forsakest: beyng sure that Christe
onely shall be sufficient for all thynges.
Onely be bolde to commit thy self to hym
with al thyne hert. Se thou mistrust thine
owne selfe. Adventure to put vnto hym al
the gouernance of thy self. Truste to thy
selfe

selfe no longer: but with full confidence
 cast thy selfe from thy selfe to hym, and
 he shall receyue thee. Committe thy care
 and thought to the Lord, and he shall nouri-
 sh thee the by, that thou maist singe þ long
 of the same prophete. The Lord is my go-
 uernour, and I shall lacke nothinge. In
 a place of pasture he hath set me, by þ wa-
 ter syde of comfort he hath brought by me
 he hath converted my soule. By no: myn-
 ded to part thy self into two: to the world
 and to Christ. Thou canst not serue two
 mapsters: there is no feloweshyp betwene
 God and Belial. God can not away with
 them whiche halte on bothe their legges:
 hys stomacke abhorreth the which be nei-
 ther hote nor colde, but luke warme. God
 is a very ielouse louer of soules: he wyl
 possesse onely and altogether that thyng
 whiche he redeemed with hys bloude. He
 can not suffre the feloweshyp of the druell
 whome he once overcame by hys death.

Ther be but two wayes onely. The one
 whiche by folowynge the affections ledeth
 to perdition. The other whiche throughe
 mortifyenge of the fleshe: ledeth to lyfe,
 why doubttest thou in thy self: There is no
 thyrde way. In to one of these two, thou
 must nedes entre, wylte thou or wylte thou
 not, whatsoeuer thou arte, or off what
 degree, thou must nedes entre into thys

Serue Christ
 altogether, and
 no man els.

Two wayes
 onely, the one
 of saluacion, the
 other of perdi-
 cion.

Adrastra Neme
sis oꝝ Ihamnu
sia is a goddess
whiche punys
meth in solēcy,
she forbiddeth
that any man
loke to hygh, if
any so do, he el
capeth not, but
punished, thou
gh he it be neuer
so late, if any
be to ful of in
solency, we shal
take hede. Iham
nusia seeth the
well ynough.

Every mā put
teeth to another
the life of churc
e sayinges off
hys apostle.

The worlde.

Crapte wape, in whiche fewe mortall men
walke. But this wape Chyrske hym selfe
hath trode, and have troden sith þe worlde
began, whosoever pleased God. Chys is
doubles that inevitable necessity of þe gods
desse Adrastra. It can not be chosen, but þe
thou must be crucified with Chyrist, as thou
chysng the worlde, if thou purpose to lyue
with Chyrist, why lyke foles flatter we our
selfe, why in so weyghty a mater disceiue
we our selfe? One sayth, I am not of the
clergye oꝝ spiritual man, I am of þe worlde,
I can not but vse the worlde. An other
thinketh, though I be a priest, yet am I no
monke, let hym loke vpon it. And þe mōke
also hath founde a thing to flatter himself
withall, though I be a mōke sayth he, yet
am I not so strait an ordre as such & such.
An other sayeth, I am a ponge man, I am
a gentleman, I am ryche I am a court
ier, and to be short a prince, those thynges
pertayne not to me, whiche were spokē to
thapostles. Oh wretche, than apertayn
neth it nothing to the that thou shouldest
lyue in Chyrist? If thou be in the worlde, in
Chyrist thou art not. If thou call the skye,
the earth, the see, and this commune a þe
the worlde: so is there no man which is not
in the worlde. But and if þe call the worlde
ambicion, desyre of honour, promocion oꝝ
authorite, pleasures, courteousnes, bodeli
lust: certainly so art thou worldly, a chris
tlen

Gen man thou art not. Christ spake indiffe-
 rently to all men: whosoever wolde not ta-
 ke his crosse and folowe him, coulde be no
 mete man for hym, or be hys disciple. To
 dye with Christ, as touching the fleshe, is
 nothing to the, if to lyue by his sppyte per-
 taineth nothynge to the. To be crucified
 as touching the worlde, pertaineth nothynge
 to the. To be buried together with Christ
 belongeth nothing to the, if to aryse agai-
 n to eternall glorie, belonge nothing to the.
 The humilite, pouerte, tribulacion, vyle re-
 putacion, the laborous agonies & sorowes
 of Christ, pertain nothing at all vnto the:
 if the kyngdome of him pertain nothynge
 vnto the, what can be moze leude than too
 thinke the reward to be commune as wel
 to the as to other: and yet neuerthelesse to
 put the labours wherby the reward is ob-
 tained, from the to a certayn few persons
 what can be moze wanton or nyce than to
 despyre to raygne with the head: & yet will
 take no payne with him? Therfoze my bro-
 ther loke not so greately what other men
 do, and in comparison of theyn flatter or
 please thy selfe. To dye as touching sinne
 too dye as touchynge carnall despyres,
 to dye as touching the worlde, is a certain
 hardething, and knowen to very few, yea
 though they be monkes, and yet is this so
 commune and generall profession of all
 christen men. This thing a great whyle a-

The reward is
 geuen to hym
 that laboureth.

gone, thou haste sworne & holily promised
in the tyme of baptisme. Than which bow
what other thing can there be ept her more
holp, or religious? either we muste perishe,
or els without exceptiō, we muste go thys
waye to health, whether we be kynges or
poore plow men. Notwithstāding though
it fortune not to all men to attayne & pers-
eute counterfayting and folowynge of the
head, yet all must enforce with tete & han-
des to come therto. He hath a great parte
of a chrysten man, which with all his hert,
with a sure and stedfast purpose, hath de-
termined to be a chrysten man.

The thyrde rule. Capitulo. xi.

But least that thyng feare the fro the
waye of vertue, because it semeth
sharpe and greuous, partly because
thou must forsake worldly commo-
dities, partly because thou must fight co-
tinually agaynst thre very cruel enemies,
the fleshe, the deuell and the worlde: set
this thyrde rule before the alway. Beare
thy self in hande that all the feafull thin-
ges and fantasies, whiche appeare forth-
with vnto the, as it were in the fyre en-
tringe of hell: oughte to be counted for a
thing of naught, by the exāple of Virgile
Æneas. For certainly if thou shalt consi-
der the very thinge somewhat groundly and
stedfastly (setting at naught these aparet
thinges, which begyle thine eyes) & shalt
perceyue

Æneas in the 11
booke of Virgil
went doune in
to hell, accordyng
wyth the

perceyue þ none other way is more cōmo-
 disus thā the way of Christ. Though thou
 account this thinge not at all, þ this waye
 onely leadeth to eternal lyfe, yea & though
 thou haue no respect vnto þ reward. For
 beseech the what kynde of liuing after the
 cōmune course of þ world, is there þ thou
 canst chosse, in which thou shalt not beare,
 & suffice many thinges habōdātly, both ca-
 refull & greuous: who is he, þ knoweth not
 the lyfe of courtiers to be full of greuous
 labour, & wretched misery: except it be ey-
 ther he, that neuer proued it, or certaynly
 a very natural foole? O immortal God,
 what bōdage must be suffered there, howe
 lōge, and how vngoodly, euen vnto the ly-
 ues ende: what a comberous businesse is
 there, in seeking, in purchasinge the pry-
 ces loue and fauoure. A man must flatter
 to obtayne the fauour of all suche as may
 eyther hynder or further one. The coun-
 tenaunces muste now and than be fained
 and new fashioned. The iniuries of the
 greater men, must be whyspered & mutter-
 ed with silence secretly. Consequently,
 what kynde of euyl lyfe can be ymagi-
 ned, whereof the lyfe of warrpours is not
 full? O eyther lyfe mayste thou be a very
 good witnesse, whype he hath learned both,
 at thynne owne perill. And as touching the
 marchaunte man, what is it that he eyther
 doth not, or suffreth not, slepyng povertye

prophetisse by
 byt. In the first
 entre appeared
 many fantasys
 es and wōders
 full monsters,
 not so perillous
 as dede, as they
 appeared.

The lyfe of
 warrpours.

The lyfe of
 marchauntes.

The misery of
matrimony.

In bearyng of
offices.

A chylten man
obrayneth me-
ryte in every
thyng.

by see, by lande, through fyre and water?
In matrimony, what a mountain of hous-
hold cares be there? what misery seale not
they there, whiche proueth and hath expe-
rience therof. In beyinge of offices, howe
much beyracion? howe much labour? and
how much perill is there? whiche wape so
euer thou turnesthy selfe: an huge cōpany
of indommodities meteth the. The very
lyfe of mortall men of it selfe, without ad-
dition of any other thyng, is combyred and
tangled with a thousand miseries: which
be commune & indifferent, as well to good
as bad. They all shall growe into a greate
heape of merytes vnto thee, yf they shall
fynde the in the way of Christ. If not, they
shall be the more greuous, more ouer fruit-
lesse, and yet must neuerthelesse be suffered
whosoever be souldiours of this worlde,
fyyste how many peares do they pāte, blow,
sweate, and canuasse the worlde, toz men-
ting them selfe with thoughte and care?
moreouer, for how transitorie, and thiges
of naught? Laste of all, in howe doubtfull
hope? Adde to this, that there is no rest, or
easement of miseries, in so muche that the
lenger they haue laboured, with the more
grefe they do labour. And whan all is past
what shall the ende be of so tedious and la-
borous a lyfe? verely eternall punishmēt.
So now and with this lyfe compare the
wape of vertue, which at the fyyste ceaseth

to be sharpe, in proceſſe is made eaſer, is made pleaſant and delectable, by whiche way alſo we go with very furhope to eternall felicity, were it not the uttermoſte madneſſe, to haue leuer with equal labour to purchaſe eternall death, rather than lyfe immortall: yet are theſe worldly men much madder than ſo, whiche choſe with extreme labour, to go to labour euerlaſting: rather than with meane labours, to go to immortall quietneſſe. Moreover, yf the way of pietie or obedience to God, were muche more laborious, than the waie of þ world: yet here the greuousneſſe of the labour, is ſwaged with the hope of rewarde, and the comfort of God is not lacking, which turneth the bitterneſſe of the gall into ſweetneſſe of hony. There one care calleth in an other, of one ſorrow ſpringeth an other, no quietneſſe is there at all. The labour & affliction withoutforthe, the greuous cares and thoughtes withinforthe, cauſen þ very eaſementes to be sharpe and bitter. Theſe thinges ſo to bee, was not vnknowne to the Poetes of the gentiles, whych by the puniſhment of Ticius, Ixion, Tantalus, Siſiphus, and of Pentheus, paynted and deſcribed the miſerable, and greuous life of leude and wretched perſones, whoſe alſo is that late confeſſion in the booke of Sapience, we be werped in the waye of iniquite and perdition, we haue walked

Ticius, becauſe he would haue toynd with Apollos mother, was caſt of apollo down to hell, where bulcers gaue him byſterre, euen euerlaſtinge as gayne.

The meanynge of the fable is this, he was a great man and could not be contented, but would haue more: and aduanced hym ſelfe to more honour: & would haue put Apollo out of his eſtate, which ſignified by his mother, but apollo ſubdued hym & ſpoiled hym of his poſſeſſions, ſo that afterwarde he lyued in care & miſery among the lo-

most costly, and
coude not ob-
teyne any fur-
ther honoure,
yrion was cast
of Iuno (lady
of honoure) into
hell, where he
sonneth rounde
& continually co-
passeth for vs.
no, but he col-
de not obtayn.
Sisyphus rol-
leth a stone fro
the hyll fore to
the top: thā sly-
der the stone
& he descendeth
to felche hym
by agayn. Am-
byon is euer
at the hil foot
he is neuer soo
hygh: but that
he hath one hyl
more to climbe
seeth one thig
more which he
couereth.

Tantalus stan-
deth wyl in hel
in a ryuer of
wyne, & yet a
churll, & alma-
ner of fowles

harde wapes, but þ way of God we knew
not, what could be eyther sylthier or more
labourous, than the seruitude of Egypte:
what coude be greuouser, than the capti-
uite of Babylon? what more intollerable,
than the poke of pharao & of Nabugodos-
nosor? But what sayth Christe? take my
poke vpon your neckes: and ye shall fynd
rest vnto your soules: my poke (sayth he)
is pleasaunt, & my burthen light. To speke
brevely, no pleasure is lackynge, where is
not lacking a quiet conscience. No mys-
erie is there lackynge, where an unhappye
conscience crucifyeth the mynde. These
thynges must be taken, as of mooste cer-
tapnte. But and if thou yet doubt, go aske
of them whiche in tyme passed haue ben
conuerted out of the myddle of Babylon
vnto the Lord: & by experience of them at
the least way beleue, nothyng to be more
troublous & greuous than vices: nothing
to be more easye or of quicker speede, than
not to be drowned in busynesse, nothinge
more cherefull & more comfortable, thā is
vertue. Neuerthelesse go to, let it be that
the wages be lyke, and that the laboures
be lyke also, yet for all that, howe greatly
ought a man to desyre to warre vnder the
standarde of Christ, rather than vnder the
banners of the deuel, pea how much leuer
were it, to be vexed, or to suffre affliction
with Christe, than to swymme in pleasu-
res

res with the druell. Moreover, oughte not
 a man with wynde & wether, with thynne
 saple, and swyftnes of hoyses, to fle from
 a loide, not very spithy onely, but also be
 very cruell and discreyful: which requirerh
 so cruell feruour, and so strypte a taske,
 whiche promyseth agayne thynges so un-
 certayne, so caduke, so transitory, so soone
 badinge and vanyshynge away. Of the
 whiche selfe thynges, yet discreveth he þ
 wretches, & that not seldome. For though he
 he persourne hys promysse once, yet an
 other tyme, whan it pleaseth hym, he ta-
 keth them away agayne, so that the so-
 rowe and thought for the losse of thynges
 once possessed, is muche more than was þ
 greuous labour in purchasyng them.
 The marchaunt man, after he hath myn-
 gled together both righte and wronge, for
 the entent of encreasynge his goodes, af-
 ter he hath put his honest reputacon off
 good reposte, that is sponge of hym, hys
 lyfe, his soule in a thousande leopardes,
 be it that the chaunce of fortune happe a
 ryghte, what other thyng with all hys
 trauaile hath he at lengthe prepared for
 hym selfe, if he kepe his goodes, than the
 mater of inscrutable care, if he lese them,
 than a perpetuall tourment. But if for-
 tune chaunce amysse, what remaineth but
 that he is made twyse a wretche, wapped
 in double mysery, both he because he is dis-
 appoynted

aboute hym; &
 yet he is ever
 hungry, neither
 is suffred to
 drinke or eate,

Couetous men
 dare not vfe
 theyr goodes;
 but be hungry
 and thyrsty for
 more.

Pentheus was
 turned into an
 hart, & eaten of
 hys owne dog-
 ges, and he dyd
 none other thy-
 ges all hys life
 but hunte & fol-
 lowe dogges,
 so he consumed
 hym self & hys
 substance like
 a fole wretched
 ly and beastly.

The troublous
 care of a mar-
 chaunt.

appoynted of the thyng, wheron hye hope
hanged, and also because he can not reme
bre so great labour spente in waste, with
oute muche sorowe of herte and grefe of
mynde. A man hath enforced with sure
purpose to come to good living or conuer
sacion, which hath not attapned it. Christ
as he is not mocked, so mocketh he not.
Remember also that thinge, whan thou
spett frome the worlde vnto Christe, if the
worlde haue any commodities or pleasu
res, that thou forsakest the not: but chaun
gest thyself with thynges of more value,
who will not be very glad to chaunge syl
uer for golde, sylente for precious stone?
Thy frendes be displeased? what than, þ
shalte fynde more pleasaunt and better co
panyons. Thou shalt lacke outward plea
sures of thy body: but thou shalt enioy the
inwarde pleasures of the mynde, whiche
be better, purer, and more certayne. Thy
good must be diminyshe: neuerthelesse þ
rycheesse encreaseth, whiche neyther mo
thes destroye, nor thefes take awai. Thou
ceasest to be of pryce in the worlde, but þ
for all that, art well beloued of Christe.
Thou pleasest the fewer: but yet the bet
ter. Thy body wareth leane: but thy mind
wareth fatte. The beauty of thy skynne
vanissheth awaye: but the beauty of thy
mynde appeareth bright. And in like maner
yf thou wilt runne through out all other
thynges:

thynges: thou shalt perceyue nothyng of all these apparat good thynges, to be forsaken in this worlde, þis not recōpenced largely, with greater aduantage, & more excellent a great way. But yf there be any thynges, whiche though they can not be despyed withoute vyce: yet withoute vyce maye be possessed (of whych kynde of thynges, is the good estimacion of the people fauoure of the communaltie, loue, or to be in conceyte, authorite, frendes, honoure, dewe vnto vertue) for the mooste parte it chaunceth, that all these be geuen without searchinge for, to them that aboue all thynges seke the kyngdom of heauen, whiche selfe thinge Christe promised, & God performed to Salomon. Fortune for the most parte, foloweth them that flye from her, and flieth from them that folowe her. Certaynly whatsoeuer shall happen too them that loue: nothyng can be but prosperous, vnto whome losse is turned to aduantage, torment, vexacion or aduersitie to solace, rebukes to laude, punishment to pleasure and conforzte, bitter thynges to swete, euell thynges to good. Doubtest thou than to entre into this way, and forsake that other waye, seynge there is so vnequal comparyson, yea none at all, of God vnto the deuell, of hope to hope, of rewarde to rewarde, of labour to labour, of solace to solace?

Many thynges
maye be receyued
and possessed
but not desired

The

The fourth rule.

Capitulo.

Let Christe be
thy marke and
ensample of thy
sing.

What Christe
is.

What the deu-
ell is.

Wat that thou mayst haue and make
spede vnto felicity with a more sure
course, let this be vnto the, & fourth
rule, that thou haue Christe alway in
thy sight, as the onely marke of all thy ly-
uynge & conuersacion, vnto whome onely
thou shouldest direct all thyne enforceme-
ntes, all thy passymes and purposes, al thy
rest and quietnesse, and also thy busynesse.
And thinke thou not Christe to be a voyce
or a sounde withoute signification: but
thinke hym to be nothinge els, saue cha-
rite, simplicitie, innocencie, patience, clea-
nesse, and gostelye, whatsoeuer Christe
taughte. Understande well also, that the
deuell is none other thinge, but whatso-
euer calleth away from suche thynges as
Christe taught. Be directed hym iourneye
to Christ, which is carped to vertue onely.
And he bee ommeeth bounde to the deuell;
whych he geueth hym selfe to vyces. Let
thyne eye therfore be pure, and all thy bo-
dy shall be bright and full of lighte. Let
thyne eye loke vnto Christe all onelye, as
vnto onely and very felicity, so that thou
loue nothinge, meeuaple at nothyng, de-
spise nothyng, but epyther Christe, or for
Christ. Hate nothyng, abhorre nothyng,
sperne nothyng, nothing auoyde, but one-
ly synne, or elles for synnes sake. By this
meanes it will comme to passe, that what
foruer

whether thou shalte do, whether thou slepe,
 whether thou wake, whether thou eate,
 whether thou drinke, and too conclude,
 that thy verie sportes and pastymes, yea,
 I will speake more boldly that some vi-
 ces of the lpyghter sorte, into whiche we
 fall now and than, whyle we haste to ver-
 me, all the houle shall growe and tourne in
 the, vnto a great heape of rewardes. But
 and yf thynne eye shall not be pure: but
 loke any otherwarde than vnto Chyrste,
 yea thoughe thou do certayne thynges,
 whiche be good or honeste of theym selfe,
 yet shall they be vnfraytfull, or peraduenture
 very peryllous & hurtfull. For it is a
 great faute to do a good thyng not well.
 And therefore that man that hasteth the
 strayght waye vnto the marke of very feli-
 cite, whatsoeuer thinges shall comme and
 mete him by the way: so farforth ought he
 eyther refuse or receyue them, as they ex-
 pect further or hynder his iorney. Of whiche
 thynges there be thre orders or thre de-
 grees. Certayn thinges verely, be in suche
 maner fylthy: that they can not be honest,
 as to auenge wronge, to wyl the euil to an
 other. These thinges oughte alwaye to be
 had in hate, yf thou shouldest haue
 neuer so great aduantage to comit them
 or neuer so great punishment, if thou did-
 dest the not. For nothyng can hurt a good
 man, but fylthynges onely. Certain thinges

howe fewe are the
 thinges profes-
 sed vnsoughtes
 for oughte can
 be refused.

These orders of
 thynges.

Thynges that
 are.

Chynges in
different.

Wittes signify
eth seynce, ho-
nour, reuerence,
obedience due
to God.

on thother syde be in suehe maner honest:
that they can not be fylthy. Of whiche
kynde be, to will or wyshe all men good,
to helpe thy frendes with honest meanes,
to hate vices, to reioyce with vertuous ch-
municaion. Certain thinges verely be in-
different or bet vne bothe, of theyr owne
nature neyther good nor bad, honeste nor
fylthy: as health, beaute, strength, faculdi-
ousnes, clyning, & such other. Of this laste
kynde of thinges therfore nothing ought
to be despyed, for it selfe: neyther ought to
be vsurped more or lesse, but as farforth as
they make & be necessary to þ chief marke,
I meane to folow Chyristes lpyngge. The
very philosophers haue certayne markes
also vnperfyt & indifferēt, in which a man
ought not to stande still nor tarpe, whiche
also a man may coueniently vse, referring
them to a better purpose, but not enioye
them, & tarpe vpon them, settinge his herte
in them. Notwithstandinge those meane &
indifferent things, do not all after one
maner and equally, eyther further or hyn-
der them that be going vnto Chyrist. Ther-
fore they must be receiued or refused, after
as eche of the is more or lesse of value vnto
thi purpose. Knowledge helpeth more vnto
pperty than beaute, or strength of bodye, or
ryches. And though all learnyng maye be
applyed to Chyrist: yet some helpeth more
compendiously than some. Of this ende &
purpose

purpose se thou measure the profitableness or vnprofitableness of all meane things. Thou louest learning: it is very well, if thou do it for Christes sake. But if thou loue it therefore onely, because thou wouldest knowe it: than makest thou a stop & a resting place there, from whence thou oughtest to haue made a step to clymbe further. But if thou desyre sciences, that thou by their helpe, mightest more cleerly beholde Christe, hyd in the secretes of scripture, & whan thou knowest him, loue him, whan thou knowest and louest hym, teache, declare, and open him to oother men, and profite, or take fruite of hym thy selfe: than prepare thy self vnto study of sciences. But no further, than thou mayest thinke them profitable to good lyuing. If thou haue confidence in thy selfe, and truste to haue great aduauntage in Christ: go forth like a marchaunt venturer, bolde to walke as a straunger somewhat further, pea in y learning of gentiles, and apply the riches or treasure of the Egipcians, vnto the housing of the temple of God. But and if thou feare greater losse than thou hopest of aduauntage: than retorne agayn to our synnfull rule. Know thy self, & passe not thy boundes, kepe the within thy lyfles. It is better to haue lesse knowledge, and more love: than much to know, and not to loue. Knowlege therefore hath the mapstre or

Silence muste
be loked for
Christes sake

How farforth
the letters of
the gentiles be
to be red, loked
in the seconde
chapter wher
this meaneth.

chief coume amonge meanethinges. After that is helth, the gyftes of nature, eloquence, beaute, strength, dignite, fauour, authoritie, prosperitie, good reputacion, kynne, frendes, suffice of houholde. Euery one of these thynges, as it helpeth mooste and nyghest waye vnto vertue: so shall it mooste chiefly be applyed, in case they bee offced vnto vs hastinge in our way. If not than maye we not for cause of them turne asyde from our iourney purposed. Money is chaunced vnto the, yf it let nothinge to good leuynge, mynyshet it, make frendes with the wicked Mammon. But if y fear the losse of vertue & of good mynd: despise that aduantage, ful of damage and losse and folow thou euen Crates of Thebes, Ryngge thy greuous & comberous packe in to the sea, rather than it shoulde holde the backe from Christe. That thyng maye thou do the easelper: yf (as I haue sayde) thou shalte custome thy selfe to maruaple at none of those thynges, whiche be without the (that is to say) which pertain not vnto the inner man. For by that meanes it will come to passe, that thou canste neyther wax proude or forgete thy self, if these thynges fortune vnto the, neyther thou shalt be vexed in thy mynde, yf they shoulde eyther be denyed the, or take from the: for as muche as thou puttest thy hole felicitie in Christe onely. But yf it chauncethey come

Many. Would
thys wyse be lo
ued.

Crates of the
citie of Thebes
cast a greate su
of golde into
the sea, saying
here ye mische
uous richesse,
better it is that
I drowne you,
than yon me.
He supposed
that he coulde
not possesse ri
chesse and ver
tue bothe toge
ther.

come vnto the besides thine owne labour,
 be thou the more diligent & circumspect, & not
 the more carelesse: thy s wylse thy nkyng,
 that a matter to exercise thy self vertuous-
 ly on, is geuen to the of God, but yet not
 without leopardy & daunger. But if thou
 haue the benignitie of fortune suspected,
 counterfeyte Prometheus, do not receiue
 the disceitfull boxe, and galyght & naked
 vnto that, which is onely very felicity. Cer-
 tainly whosoever with great thought &
 care desyre money as a precious thyng, &
 count the chief socour of lyfe to be therein,
 thinkinge them selfe happy, as long as it
 is safe, callinge them self wretches whan
 it is losse: those men no doubt haue made
 and fauned vnto them selfe many goddes.
 Thou haste set vp thy money and made it
 equall vnto Christ, if it can make the hap-
 py or vnhappy. That I haue spoken of
 money, vnderstande the same lyke wise of
 honours, voluptuousnesse, health, yea & of
 the very lyfe of the body, we muste enforce
 to comme to oure onely marke, whiche is
 Christ, so feruently, that we should haue
 no lesse to care for any of these thynges:
 eyther whan they be geuen vs, or els whan
 they be taken frome vs. For the time is
 shorte, as sayth Paule. Hence forwarde
 sayth he, they shal vse the worlde, must be as
 they vscd it not. This mynde I know wel,
 the worlde laugheth to scorne, as foloweth

By cause Prometheus
 made a man of
 clay & with fyre
 stolen from hea-
 ven put life into
 him: Jupiter
 sent Pandora a
 woman with a
 boxe full of all
 kindes of disces-
 ses to him. But
 Prometheus
 was proude
 and refused it,
 but his brother
 Epimetheus re-
 ceived it, & ope-
 ned it, & thā all
 manner of syn-
 nes flemed
 vnto him.

Prometheus
 taught rude mi-
 nimals & honest
 maner, yet wol-
 he bere no rule
 amongst them
 but fled to solite-
 rarynes, thyn-
 king all kindes
 of misery be in
 bearyng rule,
 but his brother
 Epimetheus
 took the misery
 vpon him.

Epymethheus
toke the misery
vpon hym.

xphan laboure
is profitable.

xphan fasting
is superfluous.

And madde: neuerthelesse it hath pleased
God by this folishnesse to saue them that
beleue. And the folishnesse of God, is w
ser than man. After this rule thou shalt ex
amyn, yea, whatsoeuer thou doest. Thou
exercisest a crafter? it is very well done, yf
thou do it without fraude. But wherunto
lokest thou? to fynde thy household? But
for what entent to fynde thy household?
to wyne thy household to Christ? thou con
nest well. Thou fastest, verely a good
werke, as it appeareth outward. But vnto
what ende referrest thou thy fast, to spare
thy vitayles, or that thou mayst be counted
the more holy? Thyne eye is wicked, cor
rupt, and not pure. peradventure thou fa
stest, lest thou should fall into some disease
or sicknesse, why fearest thou sicknesse?
lest it wolde take the from the vse of vo
luptuous pleasures. Thyne eye is vicious
and faulty. But thou desprest health, be
cause thou maist be able to study. To what
purpose I beseeche the referrest thou thy
study? to get the a benefice withall? wpth
what mynde desprest thou a benefice? ve
rily, to lye at thyne owne pleasure, not at
Christes. Thou hast missed the marke,
which a christen man ought to haue euery
where prefixed before his eyes. Thou ta
kest meat that thou mightest be strong in
thy bode, and thou wilt haue thy bode
stronge, that thou mightest be sufficiente
vnto

unto holy exercises and watche, thou hast
 hpt the marke. But thou takest hede to thy
 healt he and living, lest thou shouldest be
 moze euell fauoured oz defozmed, lest thou
 shouldest not be strōg ynough vnto bodeli
 lust, thou hast fallen from Christ, making
 vnto the another God. There be that ho-
 noure certayn saines with certayn cere-
 monies. One saluteth Christofer euery
 daye, but not except he beholde his ymage
 whether loketh he: verely to this poynte.
 He hath bozne himselfe in hande that he
 shalbe all that daye sure from euell death.
 An other worshippeth one Rochus, but
 why: because he beleueth that he wil kepe
 awape the pestilence from his body. An o-
 ther mumbleth certayn prayers to Barba-
 ra oz George, lest he should fall into hys
 enemies handes. This man fasteth to saue
 Apoline, lest his tethe should ake. That
 man visiteth the ymage of holy Job, be-
 cause he wolde be without scabbes. Some
 assigne and name a certayne porcion of
 their wyninge to pooze men, lest their
 marchandise should perish by shipwike.
 A taper is light before Dion, to the en-
 tent that thinge which is lost, may be had
 agayne. In conclusion, after this maner
 loke how many thinges be, which we ex-
 ther feare, oz couepte: so manye saines
 haue we made gouernours of the same thi-
 ges, whiche same saines also be diuerse

The superstiti-
 ous honouring
 of saines.

Christophe.

Rochus.

Barbara.
 George.

Appolyn.
 Job.

Dion.

A cocke to Esculapius.

A bull to Neptune.

Thou prayest
for longe lyfe.

to diuerse nacions: so that Paule dothe
thesame thinge amonge the frenche men,
that Hieron dothe with oure countrey men
the Almayns, and neither James, nor Ioh-
han can do that thing euery where, which
they do in this or that place, which honou-
ringe of sainctes truely, except it be refer-
red from the respect of corporall comimo-
dities or incōmodities vnto Christ, is not
for a chrysten man, in so muche þ it is not
farre from the superstitiousnesse of them,
whiche in time passed bowed the tēth part
of their goodes to Hercules, to thetēt thel
might waxyche. Or a cocke to Escula-
pius, that they might be recovered of their
diseases. Or whiche sacrificed a bull too
Neptunus, that they might haue good pas-
sage by sea, and prosperous sayling. The
names be chaunged, but verely they haue
bothe one ende and entent. Thou prayest
God, that thou mayste not dye to soone, or
whyle thou art yonge: & prayest not rather
that he wolde geue to the a good mynde, þ
in what soeuer place deathe shoulde come
vpon the, he mighte not fynde the vnpre-
pared. Thou thinkest not of chaungynge
thy lyfe, & prayest God thou mightest not
dye, what prayest thou for than? certainly
that thou mightest sinne as long as is pos-
sible. Thou desirest ryches: & can not ble-
ryches. Dost not thou than desyre thine
owne confusion? Thou desirest helth, and
canst

canst not vse helth, is not now thy godly-
nes made deuellishe & wicked? In thys
place I am sure some of our holp religi-
ous men, will crye out against me, wpth
open mouthes, whiche thinke lucre too be
to the honouring of God, and (as the same
paul saith) with certayn swete bene dic-
tions, deceyue the myndes of innocent
persones, seruing their owne bellies, and
not Iesu Chyste. Then will they saye,
forbiddest thou worshippinge of saintes,
in whome God is honoured? I verely dis-
praise not them so greatly, which do these
thinges of a certayne simple & chyldeyshe
supersticion, for lacke of instruccion, or ca-
pacite of wytte, as I do them, whiche se-
kinge their owne aduauntage, prayseth &
magnifieth those thinges for mooste great
and perfite holinesse, which peraduenture
be tollerable & may be suffered, & for theyr
owne profite and aduauntage, cherishe &
maintayne the ignoraunce of the people.
(whiche neither I my selfe do vtterly de-
spise) but I can not suffre that they should
accounte thinges to be hyghest and mooste
chief, which of them selfe be neyther good
nor bad, & those to be greatest and of mooste
value, whiche be smallest & of leest value.

I will prayse it & be content, that they de-
spise their lynes helth of Rochus, whome
they so greatly honour, so that they conse-
crate that lyfe vnto Chyste. But I wyl

¶ iiii.

praise

They accompt
the honouring
of saintes for
absolute piety.

praple them more, if they wolde praple for
 nothinge els, but that with the hate of vi-
 ces, the loue of vertues might be increased.
 And as touching to lyeve or to dye, let the
 put it into the handes of God, and let the
 save with saule, whether we lyeve, whe-
 ther we dye, to God and at Goddes plea-
 sure we lyeve or dye. It shall be a persyte
 thyng, if they desire to be dissolued fro the
 body, and to be with Christe, if they putte
 their gloze and ioye in diseases or sicknes
 in losse or other damages of fortune, be-
 cause they be accompted worthy, even af-
 ter this maner to be made lyke or conspy-
 rable vnto their heade. To do theretore
 suche maner thynges: is not so much to be
 rebuked, as it is perillous to abyde still &
 cleue to them. I suffice and permit in pry-
 vate & wekenes: but with saule I shewe
 a more excellent waye. If thou shalt exa-
 mine thy studie, and all thy actes by this
 rule, & shalt not stande any where in mean
 thynges, till thou come even vnto Christ:
 thou shalt neyther go oute of thy waye at
 any time, neyther shalt thou do or suffice anye
 thing in all thy lyfe, which shall not turne,
 and be vnto the a mater of pitie.

The fyfth rule. Capitulo. xiii.

Et boadde also the fyfth rule as an
 arder vnto this foresaid fourth rule,
 that thou put persite pitie in this thyng
 enely: if thou shalt enforce alway fro
 thyngs

wisely is the re-
 merent loue and
 honoꝝ which
 the inferioꝝ
 haue towards
 their superioꝝ
 which is chey-
 required, and
 theretore it is
 that persyence
 of a churche
 man.

to cōfite p̄ this.

things visible, whiche almoste every one
 be imperfite, or els indifferent, to ascende
 to things invisible, after the deuision off
 a man aboue reherſed. This precept is ap-
 pertayning to the mater ſo neceſſarily, &
 whether it be through negligence, or elles
 for lacke of knowlege therof, the mooste
 parte of chriſten men, in ſtede of true ho-
 nours of God, are but plai ſuperſticious,
 and in all other things, ſaue in the name
 of chriſten men onely, barpe not greatly
 from the ſuperſticion of the gentiles. Let
 vs pma gpn therfore two worlde, the one
 intelligible, the other visible. The intelli-
 gible, whiche alſo we may call the angeli-
 call worlde, wherein God is with bleſſed
 myndes. The visible worlde, the circles of
 heauen, the planetes and ſterres, with all
 that included is in them. I ha let vs pma
 gpn man as a certayn thyrde world, parte
 taker of both the other: of þ visible world
 if thou beholde his body, of the inuiſible
 worlde if thou conſider hys ſoule. In the
 visible worlde, becauſe we bee but ſtraun-
 gers, we ought neuer reſt, but what thing
 ſo euer offreth it ſelf too the ſeneible po-
 wers, that muſt we vnder a certayne apte
 compariſon or ſimilitude, apply eþther to
 the angelicall world, or els (which is more
 profitable) vnto maners, and to that part
 of man which is correſpondent to the ange-
 like worlde, what this visible ſonne is in þ

Two wordes.

B b.

visible

The sonne is
the deuyne
mynde of God

The occasion
of pietie.

visible worlde, that is the diuine mynde in
the intelligible worlde, and in that parte
of the, whiche is of þe same nature, that is
to saye, in the spirite. Loke what þe moone
is in the visible worlde, that in the inuisi-
ble worlde is the congregaciō of Angels,
and of blessed soules, called the triumphat
churche, and þe in the is the spyzite, what-
soeuer heauens aboue worketh in the erth
vnder them, that same dothe God in the
soule. The Sunne goeth dōune, ariseth,
rageth in heate, is temperate, quickeneth,
bryngeth forth, maketh tyme, draweth to
hym, maketh subtile and thynne, purgeth
hardeneth, mollifyeth, illumineth, clea-
reth, cherissheth, and comforteth. Where-
fore whatsoeuer thou beholdest in hym,
yea, whatsoeuer thou seest in this grosser
worlde of the elementes (whiche manye
haue separated from the heauens aboue,
and circles of the firmamente) in conclu-
sion, whatsoeuer thou considerest in the
grosser parte of thy selfe: accustome too
appye it to God, and to the inuisible por-
cion of thy selfe. So shall it comme too
passe, that whatsoeuer thyng shall anye
where offer it selfe to anye of the sensible
wyttes: that same thyng shall be to thee
an occasion of ppetye, whan it delpteth
thy corporall eyes, as ofte as thys visible
Sunne spredeth hym selfe on the earthe
with newe lighte: by and by call to remem-
brance,

byunce, how greates the pleasure is of the
inhabitauntes of heauenn, vnto whome
the eternall Sunne euer spryngeth and
aryseth, but neuer goeth doune. Howe
greates are the iopes of that pure mynde,
wherupon the light of God alwaye shyneth
and casteth hys beames. Thus by oc-
casion of the visible creature praye wth
the wordes of Paule, that he whiche com-
maunded light to shyne out of darknesse,
may shyne in thy herte, to geue lighte and
knowlege of the glory of God in the face
of Iesu Christe. Repete suche lyke places
of holy scripture, in whiche here and there
the grace of the spirite of God, is compa-
red to light. The night semeth tedious to
the and darke, I thinke on a soule destitute
of the lighte of God, and darke wth vi-
ces, yea, and if thou canste perceyue anye
darkenesse of night in the: praye that the
sunne of iustice may aryse vnto the. This
wyllethynke, and surely beleue, that the
thinges inuisible are so excellent, so pure
and so perfecte, that the visible thynges in
comparyson of them, are scarce very sha-
dowes, representinge to the eyes a smal &
a thynne similitude of them. Therefore in
these outward & corporall thinges, what so
euer thy sensyble wyttes epyther despyre or
abhorre: it shalbe mete y the spryte muche
more loue or hate the same in inwarde & in
corporall thinges. The goodly beaute of
thy

The glory of
God appeared
in the face of
moyses, but we
behold the glory
of god in the
face of Iesus
Christe.

The grace of
god is called
lyght & nyghte
is compared
to synne.

whatsoever is
perceyued in
the body, that
same is to be
understande in
the soule.

The nature of
fleshy pleasure.

thy body pleaseth thine eyes: thinke then
how honeste a thinge is the beaute of the
soule. A deformed visage semeth an vnple-
saunt thinge: remembre howe odious a
thing is a mynde despyled with vices. And
of all other thinges do likewise. For as
the soule hath certayn beaute wherewith one
whyle she pleaseth God, and a deforme
wherewith an other whyle she pleaseth the
deuel, like pleasing like: so hath she also
her youth, her age, sicknes, health, death,
lyfe, poverte, riches, ioye, sorowe, warre,
peace, colde, heate, thurst, drinke, hunger
meate. To conclude shortly, whatsoeuer
is felt in the body, that same is to be under-
stande in the soule. Therefore in this thing
resteth the iourney to the spiritual and pu-
re lyfe, if by a litell and litell we shal accu-
stome to withdraue oure selfe from these
thinges, which be not trewly in veri dede:
but partely appeare to be, that they be not,
as filthy and voluptuous pleasure, honor
of this worlde, partely banishe away, and
haste to retourne to naught, and shal bee
troulsed and carryed too these thinges,
whiche in dede are eternall, immutable, &
pure, which thinge Socrates saw full wel
a philosopher not so much in tynge & wor-
des, as in liuing and dedes. For he sayth,
that so onely, shal the soule departe hap-
pely from her body at the last ende: if afo-
rehande she haue diligently through true
knowlege

knowledge recorded and practised death, & also have longe time before, by the despy-
 sing of thynges corporal, and by the contem-
 placion and loue of thynges spiritual, bled
 her selfe to be as it were in a maner absent
 from the body. Repether that crosse, vnto
 which Christ calleth and exhorteth vs, nei-
 ther that death in which Paule willeth vs
 to dye with our head, as also the prophete
 sayth, for thy sake we be aspyne all the day
 longe, we be accmpted as shepe appoin-
 ted to be killed, neither that which þ ap-
 o-
 stle writeth in other termes, sayinge: seke
 those thynges that be aboue, not which be
 on the earth. Take and haue percepuasice
 of thynges aboue, meanetho is any other
 thing, than that we, vnto thynges corpo-
 rall should be dull and mad, as though we
 were insensible and vtterly without capa-
 cite. So that the lesse fealinge we haue in
 thynges of the body: so much þ more swet-
 nesse we might fynde in thynges pertain-
 ynge to the spirite. And mighte begyn to
 lyeue so much the trowler inwardly in the
 spirite, the lesse we liued outwardly in the
 body. In conclusio to speake more plainli
 so much the lesse shuld moue vs thynges ca-
 duke and transitory, the more acquainted
 we were with thynges eternall. So muche
 the lesse shoud we regard the shadowes of
 thynges: the more we haue begon too lye
 vp vpon the very true thynges. This rule
 therefore

What is the
 crosse of christ

therfoze must be had euer ready at hande,
 that we in no wyse stande still any where
 in temporall thynges: but that wee ryse
 thence, makinge as it were a stepp vnto
 the loue of spirituall thynges, by mat-
 chynge the one with the other. Whels in
 comparison of thynges whiche are inuy-
 sible, that we begyn to despise that, which
 is visibill. The disease of thy body wyl
 be the easer, if thou woldest thynke it to
 be a remedy for thy soule. Thou shoul-
 dest care the lesse for the health of thy bo-
 dy: if thou woldest tourne all thy care, to
 defende and maintayne the health of the
 mynde. The death of the body putteth
 the in feare, the death of the soule is much
 moze to be feared. Thou abhorrest þ pop-
 son which thou seest with thynne eyes, be-
 cause it bryngeth mischiefe to the bodye,
 muche moze is the popson to be abhorred,
 which sleeth the soule. Cicuta is a popson
 to the body, but voluptuousnes is a much
 moze redy person to the soule. Thou qua-
 kest and tremblest for feare, thy herte stan-
 deth vp right, thou art spechelesse, thy spy-
 rites forsaken the, and thou wastest pale,
 fearing lest the lychtynge, whiche ap-
 peareth oute of the cloudes should smyte
 the: but howe muche moze is it to be fea-
 red, least there come on the, the inuysible
 lightninge of the wrathe of God, whiche
 slayeth. So ye cursed persones into eter-
 nall

*Cicuta is a
 popson herbe.*

shall fynde? The beaute of the body rauif-
 eth the, why rather louest thou not fer-
 uently that faynnesse whiche is not sene?
 translate thy loue in to that beaute whi-
 che is perpetuall, whiche is celestially, whi-
 che is without corrupcion, & the discrete-
 lyer shalte thou loue the caduke & transp-
 orter shape of the bodye. Thou prayest
 that thy felde maye be watered with rayn
 lest it drye vp, praye rather that God wyl
 bouchesafe too water thy mynde, leeste it
 waxe bareyn from the fructe of vertues.

Thou restorest & encreasest agayne wth
 greatest care of all oughtest thou haue,
 greatest care off all oughtest thou haue,
 to restore agayne the losse of the mynde.
 Thou haste a respecte longe afore hande
 to age, least any thinge shoulde be lacking
 to thy bodye: and shouldest thou not pro-
 uide, that nothyng be lackynge too the
 mynde? And this verely oughte to be done
 in those thinges, whiche dayely meteth
 our sensible wyttes, and as euery thinge
 is of a diuerse kynde, euenn soo diuerslye
 dothe moue vs with hope, feare, loue, hate
 sorowe and ioye. The same thyng muste
 be obserued in all manner of learyng,
 whiche include in them selfe a playn sen-
 ce and a mysterie, euenn as they were ma-
 de of a bodye and a soule, that the lyterall
 sence litel regarded, thou loke chiefly to
 the mysterie. Of which maner are þ letters,

of all

The mysterie of
 al thinges must
 be looked vpon.
 Woly scriptures
 is Celenus of
 Aleybyades.
 Sylenus be y
 mages made
 wth toyntes
 so that they
 may be opened
 contaynyng
 outward the. A
 myltude of a
 sole or an ape
 or such like tes-
 ses, and whan
 they are opened
 suddenly appea-
 red some excel-
 lent or meruei-
 lous changes.
 Wnto such thi-
 ges Alcibiades
 a noble man of
 Athens com-

pared the phy-
losopher So-
crates, for So-
crates was so
simple outward
and so excellēt
inward.

of all poetes and philosophers, chiefly
followers of plato. But moste of all holpe
Scripture, whiche beynge in a manner like
vnto Silenus of Alcibiades, vnder a rude
and folishe couering, include pure diuine
and godly thinges. For els if thou shalt
rede withoute the allegorie, the ymage of
Adam fourmed of moyst cley, and the soul
bryethed into hym, Eue taken oute of the
rybbe, the eating of the tree forbidden, the
serpent entising to eate, God walking at
the apze, whan they knew they had sinned
how they hydde them selfe, the angel set
at the dozes with a tounning sworde, least
after they were eiete, the waye to theym
shoulde be open to come againe shortly.
If thou shouldest rede the hole history of
making of the world, if thou shouldest re-
de (I saye) superficially these thinges, sea-
king no further thā apeareth outwardly,
I can not perceiue what other great thig
thou shalt do, than if thou haddest song of
the ymage of cley made by prometheus,
or of the fyre stolen from heauē by decepte
and put into the ymage, gaue lyfe too the
cley, pea, peraduenture a poetes fable in
the allegory, shalbe redde with somewhat
more fruite, than a narracion of holy bo-
kes, if thou rest in the rynde or vtter part.
If whan thou reddest the fable of the gpa-
tes, it warneth and putteth the in remem-
brance, that thou stryue not with God, &
thinges

The fable off
the gyautes,
A great nūbre
of gyautes
brylled moun-
tain upon a mou-
tain to plucke
Iupiter out of
heauen, but Iu-
piter undermy-
ned theyr mou-
tain.

things more mighty than thou, or þ thou
oughtest to abstayne from suche studeys,
as nature abhorreth, and that thou shouldest
set thy mynde vnto these things (yf
so be they be honest) wherunto thou arte
moste apte naturall. That thou tangle
not thy selfe with matrimony, yf chastitie
be more agreeable to thy maners. Agayne þ
thou bynde not thy selfe to chastite, if thou
seme more apte to maryage. For most co-
monly those things come euell to passe,
whiche thou prouest agaynst nature. If
the cuppe of Cyrces teache, that men with
voluptuousnes, as with wycheecrafte fall
out of their mynde, & be chaunged vnto
beastes. If thyrist Tantalus teach the, þ it
is a vey miserable thing for a man, to sit
gaping vpon hys ryche heaped together,
and dare not vse them. The stone of
Siciphus, that ambicion is laborious and
miserable. If the labours of Hercules
putteth the in remembraunce that heauē
must be opternd with honest labours and
enforcements infatigable: leauest thou
not that thyng in the fable, which
philosophers teache, and also dy-
uines, the maplers of good liuinge. But
yf (without allegory) thou shalte rede the
infantes wrestlyng in their mothers bely,
thyng of the elder brother solde
for a messe potage, the blessing of the fa-
ther preuented and take away by fraude.

Cyrces was a
womā which
by enchauntment
turned men to
diuers facions
of beastes, with
poisons or dra-
ches.

Circes was a
womā which
by enchauntment
turned men to
diuers facions
of beastes, with
poisons or dra-
ches.

Tantalus.

Siciphus.

The labours
of Hercules.

without allego-
ry, scripture or
bareyn.

Solpas smytten with the sponge of Da-
 uid, and the hepe of Sampson Hauen: it
 is not of so great valure, as if thou shoul-
 dest rede the fepninge of some poete, what
 difference is there, whether thou rede the
 booke of kinges, oz of þ Judges in the olde
 testament oz els the liuorpe of Titus Lis-
 uius, so that thou haue respect to the alle-
 goyie in nere nother? For in that hystorie
 are many thynges, whiche maye amende
 the comune maners: in the other are some
 thynges, þe vngodlye, as they seme at the
 fyrst lokinge on, which also if they be vn-
 derstande superficially, may hurt good ma-
 ners. As the theft of Dauid, and a bulterp
 bought with homicide. The vehemet lone
 of Sampson. How the daughters of Loth
 lay with thep? father by stelthe, and were
 conceiued, and a thousand other lyke ma-
 turs. Therefore the fleshe of scriptur euey
 where despised, but chiefly of þ olde testa-
 ment: it shalbe mete & couenient to serche
 out the mistery of the spryte. Marra too
 the shall haue suche taste as thou bringest
 with the inthp mouthe. But in openpge
 of misterpes, thou mayste not folowe the
 coniectures of thynne own inpride, but the
 rule must be knowne and a certaine craft,
 whiche one Lionisius teacheth in a boke
 entiteled *De diuinis nominibus*, that is
 to saie, of the names of God: and saynete
 Augustine in a certayne worke called *Do-
 ctrina*

Many vngod-
 ly thynges in
 scripture, as
 they apere our
 warde.

Dauid commit-
 ted adultery
 with Batsabe,
 & caused wy-
 her housbande
 to be slayne.

The misteries
 must be hande-
 led wryth craft.

ctrina christiana, that is to saye, the doctrine of a christen man. The apostle Paul after Christe, opened certayne fountaynes of allegories, whome Origene followed, and in that parte of diuinitie obtained doubtlesse the chiefe rowme and mapstee. But our drupnes eithersette naught by the allegorie, or handle it very dreampuglye and vntraptfull: yet are they in subtiltye of disputation equall, or rather superiours too olde diuines. But in treatynge of this craft, that is to saye, in pure, apte, and fruitfull handlinge the allegorie, not once to be compared wth them, and that speccially, as I gesse, for two causes. The one, because the mystere can be but colde and barayne, whiche is not kened with the style of eloquence, and tempered with certayne sweetenesse of speakynge, in whiche our elders were passing excellent, and we not once taste of it. An other cause is, for so much as they contented with Ariostele onely, expell from Aristotle only scholes the secte of plato & Pythagoras, ^{is redde name} and yet saint Augustyne preferreth these ^{a dayes.} later, not onely because they haue manye sentences much agreeable to our religion but also because the very manner of open and cleere speache, whiche they vse (as we haue sayd) ful of allegories, draweth very nigh to the style of holy scripture. No meynayn therefore though they haue more

Olde deuines
with helpe of
eloquence han
beled the Alle-
goies well fa-
uouredly.

commodiously handled the allegories of þ
worde of God, whiche with plenteous ora-
cion were able to encrease and dilate to co-
loure and garnyshe any maner thing ne-
uer so bareyn, simple, or homely, and also
beyng moste experte and cunnynge of all
antiquite, had practised and exercised lōg
before in the poetes and bookes of Plato,
that thinge whiche they shoulde do after
in diuine misteries. I had leuer that thou
shouldest rede the commentaries of those
men, for I wolde instructe and induce the
not vnto contencions of argumentes, but
rather vnto a pure mynde. But if thou
can not attayne the mystery, remembre yet
that some thing lyeth hyd, which thoughe
it be not knowen, yet verely to haue trusse
to obtayne it, shalbe better than to rest in
the letter which kylleth. And that se thou
do not onely in the olde testamēt, but also
in the newe. The Gospel hath her fleshe,
she hath also her spirite. If or though the
hable be pulled from the face of Moyses,
neuerthelesse yet vnto this day Paul seeth
per speculū and in enigmatē, þ is through
a glasse vnperfittly and obscurelpe. And
Christe hym selfe sayeth in his Gospell of
Ihon. The flesch profiteth nothing at all,
it is the spirite that geueth lyfe. I verely
durst not haue sayde it profiteth not all, it
had ben ynough for me to saye, the fleshe
profiteth somewhat, but muche more the
spirite.

The Gospel
hath her fleshe
and spiryte.

spirite. But now verite hym self hath said
 it profitech not at al. And so greatly it profi-
 teth not, that as it the mynde of paule it
 is but death, excepte it be referred too the
 spirite, yet at p lere wape vnto this thing
 is the fleshe profitable: for that the ledeth
 our infirmities as it were with certain gre-
 ces or it ripes vnto the spirite. The bodie
 without the spirite can haue no beyng: &
 spirite of the body hath no nede, where-
 fore if after the doctrine of Christ, the spi-
 rite be so great and excellent a thing, that
 he onely geureth lyfe: hyther, to this point
 must our iourney be, that in all maner let-
 ters, in all our actes, we haue respecte too
 the spirite, and not to the fleshe. And yf a
 man wolde take hede, he shoulde sone per-
 ceue: that this thinge onely is it, where-
 vnto exhorteth vs amonge the prophetes
 specially Esaias: amonge the apostles paule,
 whiche almoste in euery Epistle, plaierh
 this parte and crieth, that we shoulde haue
 no confidence in the fleshe, and that in the
 spirite is lyfe, libertie, light, adoption: and
 those noble fruytes so greatly to be desy-
 red whiche he numbzeth. The fleshe euery
 where he dispiseth, condemneth, and ca-
 steth of. Take hede and thou shalt perceiue
 that oure mapster Christe dothe the same
 thing here and there, whyles in pulling p
 alle out of the ppte, in restoring the sight
 to the blynd, in rubbing the eares of corne

Adoption is
 inheritance.
 not by byrthe
 but by electio.

in vnwaschen handes, in the eates of sin-
ners, in the parable of the Pharisee & the
Publicane, in fastinges, in carnall bre-
therne, in the reioysing of the Jewes that
they were the chyl dren of Abraham, in of-

10 phylacteris
were papers
which the Ioha-
nists ware on
bygh in theyr
foreheads, ha-
ving the ten co-
mandmentes
writen in them.

fringe of gistes in the temple, in prayinge
in dilatinge their phylacteris, and in many
like places, he dispiseth the fleshe of the
lawe, and supersticion of the, whiche had
leuer be Jewes openly in the sight of mā,
than priuely in the sighte of God. And
whan he sayde to the woman of Samary,
believe me that the houre shall come, whan
ye shall honour the father, neyther in this
mowntayne, neyther in Hierusalem. But
the houre shall be and nowe is, whan the
very true worshippers shall worshippinge the
father in spirite and verite. For surely the
father requyeth suche to honour hym.

The father is a spirite, and they whiche
honour hym must honour in spiryte and
verite. He signifieth the same thyng in
dede, whan at the maryage he turned the
water of the colde and vnsauery lettre, in
to wyne of the sypite, makynge dronke
the spiritual soules, euen vnto the con-
tempte and dyspyng of their lyfe. And
least thou shouldest thinke it a great thig,
that Christ dispised these thinges, whiche
nowe I haue reherced, yea he dispised the
eating of his owne fleshe, and drakinge
of his owne bloudde, excepte it were done

spyr

spiritually. To whome thoukest thou
 spake he these thynges: the fleshe profiteth
 nothinge at all, it is the spiryte that
 quickeneth and geueth lyfe: verely not to
 them whiche with saint Iohns Gospell,
 or an Agnus dei hanginge aboute thei
 neckes, thinke them selfe sure from al ma-
 ner of harme, and suppose that thing to be
 the very perfitt religien of a chursten man:
 but to them to whome he opened sheweth
 the mistery of eatinge his owne bodye. Al so
 greates a thinge be of no valure, yep if it be
 pernicious or perillous: what cause is there
 wherfore we should haue confidence in any
 other carnal thinges, except sheweth be pre-
 sent: Thou peraduenture saiest masse day-
 ly, and liuest at thine owne pleasure, & art
 not once moued with thy neyghbours hus-
 tes, no, no more than if they pertayned no
 thyng to thee: thou arte yet in the
 fleshe of the Sacrament. But and if while
 thou sayest, thou enforcest to be the very
 same thyng whiche is signified by recep-
 tyng that Sacrament, that is to saye, to
 be one spirite with the spirite of Christ, to
 be one bodye with the bodye of Christ, to
 be a quicke membze of the church, if thou
 loue nothing but in Christ, if thou thinke
 all thy goodes to be commune to all men,
 if the incommodities of all men greue thee
 euen as thynne owne: than no doubt thou
 sayest masse with greates scrupel, and that

Saint Iohns
 gospel bagging
 at their neckes

Wilt thou be ho-
nour and seruice
to which we
owe to God.

Let it be per-
formed in the
that is repre-
sented in the
masse.

because thou doest it spiritually. If thou
perceue that thou art in maner transfig-
ured and chaunged into Christ, and that
thou liuest now lesse & lesse in thine owne
selfe, geue thanks to the spirite, whiche
onely quickeneth and geueth life. Many
ben wonte to numbre howe many masses
they haue ben at euery daye, and hauinge
confidence in this thing as of most valure
(as though now they were no farther bound
to Christ) as soone as they be departed out
of the church, retorne to their old maners
agayn. That they embrace the desire of plea-
sure, I dispraise not; that they there stoppe
I praysse not. Let that be performed in
the, whiche is there represented too thine
eyen. There is represented to the, the deeth
of thy head: discusse thy selfe with insooth,
and (as the saying is) in thy bosome, howe
nigh thou art dead to the worlde. For if
be possessed holp with wrath, ambition, co-
uetousnes, enuy, yet though thou touche
shaulter, yet art thou farre fro masse. Christ
was slain for the, see thou therfore these
beastes. Sacrifice thy selfe to hym, whiche
for thy sake sacrificed him selfe too his fa-
ther. If thou once thinke not on these
things, and hast confidence in the other:
God hateth thy carnal and grosse religio.
Thou arte baptysed, thinke not for the-
with that thou art a christen man. Thy
mynde altogether saouret nothing but
thys

this worlde: thou arte in the sighte of the
 worlde a christen man, but secrete & before
 God thou art more Wethen than any hea-
 then man, why so? for thou hast the boode
 of the Sacrament, and art without p[er]spi-
 rite which onely profiteth. Thy body is
 washed, what mater maketh that, while
 thy mynde remapneth still despled & stay-
 ned? The body is touched with salte, what
 than, whan thy mynde is yet vnclawery?
 Thy boode is anoynted, but thy mynde is
 vnanoynted. But if thou be buried w[ith]
 Christ withinforth, and studdest to walke
 with him in the new lyfe: I than knowe
 for a christen man. Thou art spzynclid w[ith]
 holy water, what good dothe that, if so be
 thou wpe not away the inwarde splethe
 from the mynde. Thou honourest sainctes
 and art iopous and glad to touche their re-
 lykes: but thou dispisest the chiefe relukes
 which they left behynde them, that is too
 vnderstande, the examples of pure lyuing.
 There is no honoure more pleasaunte too
 Marpe, than if thou woldest counterfayt
 her humilite. No religion is more accepta-
 ble to sainctes or more appropriate, tha if
 thou diddest labour to represente & folowe
 their vertues, wilt thou deserue the loue &
 fauour of Peter or of Paule? counterfayt
 the once faith, and the others charite, and
 thou shalt do a greater thing than if thou
 shouldst run to Rome. x. times, wilt thou

Spzyncling of
holy water.

Touchyng of
relykes.

The true hang-
ing of saintes

worship sainte Fraunces singularly: thou
 art hye mynde, thou art a greate louer of
 money, thou art stubburne and selfe wil-
 led, full of cōtencion, wylle in thyne owne
 opinion: geue this to the sapncte, swage
 thy mynde, and by the example of sapncte
 Fraunces be moze sobre, humble, or meke,
 dispyse fylthy lucre, and be despyous of re-
 chesse of the mynde, put awaye stryppynge
 and debates wpyth thy neyghbours, and
 with goodnes, ouercome puel. The sapncte
 setteth moze by this honoure, than if thou
 shouldst set befoze hym a thousande byn-
 nyng tapers. Thou thynkest it a specyall
 thyng to be put in thy graue, wrapped in
 the cowle or habyte of sapncte Fraunces:
 Trust me like besture shall profite the no-
 thyng at all whan thou arte dead, yf thy
 lypynge and manners be founde vnlyke
 whan thou were a lyue. And though the
 sure example of all trewe vertue and off
 purelpe, is sette of Christ moze commo-
 diously: neuerthelesse, yf the worshyp-
 pyng of Christ in hys sainctes deyle
 the so greaflye, se that thou counterfayte
 Christ in hys sainctes, and for the honour
 of euery one of hys sainctes, study and la-
 boure to putte awaye one vyce, or elles to
 embrace one vertue. If thys be done in-
 wardely, than wyl I not reprove those
 thynges whiche be doone outwardely.
 Thou haste in great reuerence the ashes
 of

little.

Let vs counter-
 fayt Christ in
 hys sainctes.

of Paule? I dampne it not, if thy re-
 gyon be perspte in euery popyte. But pf
 thou haue in reuerence the dead ashes oz
 pouder of hys bodye, and settest no stoor
 by hys quicke ymage yet speake ynge, and
 as it were bze thy ynge, whiche remayneth
 in his doctryne: is not thy relyggon pre-
 posterous and out of ordie? Honourest
 thou the bones of Paule, hpd in a thyrne,
 and honourest thou not the mynde of Pau-
 le, hpd in his wyllinges? Magnitiest thou
 a pece of hys cathas, thyrnyng through a
 glasse, & regardest not thou the hole mynd
 of Paule, thyrnyng through hys letters?
 Thou worshyppest the ashes, in whose
 presence now & than the defozmittees and
 diseases of bodyes bee taken awaye, why
 rather honourest thou not hys doctryne,
 wherewith the defozmittees and diseases of
 soules are cured & remedyed? Let the vn-
 saythfull meruayle at these myracles and
 spgnes for whome they be wroughte: but
 thou that art a saythfull man embrace his
 boke, that as thou doutest not, but that
 God ca do all thynges, euen so thou mayst
 lerne to loue hym aboue all thynges. Thou
 honourest the ymages of the bodely coute-
 nance of Christ formed in stone oz tree, oz
 els portrayed with coloures: with muche
 greater reuerence is to be honored y ymage
 of hys mynde, whiche by woikeman shyp

Let vs honoure
 the quicke yma-
 ge of Paule.

nota.

The very yma-
 ge of Christus
 exprest y papys
 ted in the Goso-
 pell.

Appelles was
the most run-
nyng paynter
that ever was.

of the holy Whodst, is figured and expre-
sed in the gospels. Neuer any Appelles so
expresly fashioned with pensell, the pro-
portions and figure of the body, as in the
wordes & doctrine of euery man apereth
the ymage of þe mynde, namely in Christ,
which whan he was betwixt simplicitie & pure
verite, no discorde, no vnlikenesse at all
coude be betwene the fyrst and chiefe pa-
terne of his diuine mynde, and the ymage
of his doctrine and learning from thence
deducted and deriued. As nothing is more
like the father of heauen than his sonne,
which is the worde, the wisdom and know-
lege of the father, springinge forth of his
most secreete hert: so is nothinge more lyke
vnto Christ than the woorde, the doctrine
and teaching of Christ, geuen forth out of
of the pryncy partes of his most holy breste.
And ponderest thou not thys ymage? ho-
noureth it not? lokest thou not substancially
wih deuout eye vppon it? embrasest
it not in thy hert? haste thou of thy Lorde
and mapster relikes so holy, so full of ver-
tue and strengthe, and settynge theym at
naught, sekest thou thynges muche more
alienate, straunget and farther of? Thou
beholdest a cote or a sudorpe, that is sayd
to haue ben Christes, adonied thereat, as
though thy wyttes were rauished: & art
thou in a dreame or aumber whan þe sedest
the diuine oracles or aunsweres of Christ?

Thou

thou beleuest it to be a great thinge, pe a
 greater thā the greatest, that thou posses-
 set at home a litell peece of the crosse: but p
 is nothing to be compared to this, if thou
 heare shined in thy heart the mystery of the
 crosse. O! els if such thinges make a man
 religious and deuout, what can be moze re-
 ligious than the Jewes, of whiche verpe
 many (though they were neuer so wicked)
 yet with their epen sawe Iesu Christe ly-
 yng bodely, herde hym with their eares,
 with their handes handled hym: what is
 moze happy than Judas, whiche with hys
 mouth kyssed that diuine mouth of Christ?
 so much dothe the fleshe without p spyr-
 ite profite nothing at all, that it shoulde
 not once haue profited the holy virgin his
 mother, that she of her owne fleshe begate
 hym, except she in her spirit had conceived
 hys spirite also. & hys is a very great thig
 but here a greater, whyle the Apostles en-
 loyed the corporall presence and felowshipp
 of Christ, redest thou not how weake, how
 chylde like they were, how grosse & wpth-
 out capacite: who wolde despye any other
 thing vnto the mozte perfite health of his
 soule, than so long familiarite and conuer-
 sacion together with hym that was bothe
 God and man? yet after so manye myra-
 cle s shewed, after the doctrine of his own
 mouth taught and declared to them, after
 sure and euident tokes that he was risen
 agayne.

The honoringe
 of the Crosse.

The very apos-
 tles as longe
 as Christ was
 present conuered
 in the saythe.

agayne, dyd he not at the last houre, when
 he should be receyued vp into heauen, call
 in their tethes their vnstabylite in þe faith:
 what was than the cause? verely the fleshe
 of Christ dyd let: & thence is it that he saith:
 except I go away, the holp whost wil not
 come, it is expedyet for you that I depart.
 The corporall presence of Christ is vnpro-
 fytable vnto healthe: and dare we in anye
 corporall thyng besyde that, put perfyte
 ppte, þis is to saye, the loue and honour off
 God: Paule sawe Christe in fleshe, what
 supposeth thou to be a greater thyng than
 that, yet setteth he naught by it, sayinge.
 Though (sayth he) we haue knowen Christ
 carnally, now we do not so, why knewe
 he hym not carnally? for he had profyted
 and ascended vnto more perfyte gyftes of
 the sppyt. I vse peraduenture mo wordes
 in disputyng these thynges, than shoulde
 be mete for hym which geueth rules. Fre-
 uerthelesse I do it þe more diligently (& not
 without a great cause) for þe in very dede I
 do perceyue this error to be þe comon pe-
 ssilence of all christendom: which bringeth
 & occasioneth even for this cause the grea-
 ter mischefe, for as much as in semblaunce
 & apparence it is next vnto ppte. For there
 are no vices more perylous than thei which
 counterfayte vertue. For besyde this the
 good mē may lightly fall into the, there are
 none so more difficultly cured, because the

commune people vnlearned thinke our reli-
 gion to be violate, whā such thinges are re-
 buked. & et incontinent all the world crye
 out agaynst me, et certain preachers, such
 as are wont to crye out in their pulpittes,
 harke which with righte good will sponge
 these thinges inwardly in their owne sto-
 mackes, lookinge verely not vnto Christe,
 but vnto their owne aduantage. Although
 whose epyther supersticion without lerning,
 or fained holynes, I am compelled oftēti-
 mes to shewe & declare, that I in no wyse
 rebuke or checke the corporall ceremonies
 of christenme, & the deuout mindes of sim-
 ple persons: namely in suche thinges that
 are approued by authozite of the church.
 For they are now & thā partly signes of pi-
 tie, & partly helpers therunto. And because
 they are somewhat necessarye to yonge in-
 fantes in Christ, tyll they were elder, and
 growe vp vnto a perfect man: therfore it is
 not mete they should be disdained of them
 whiche are perfecte, least by their example,
 the weake person should take harme. What
 thou doest I approue, soo the ende be not
 amysse. Moreover if thou stop not there,
 whence thou oughtest to ascēde to thynges
 more nere to helth. But to worship Christ
 with visible thinges in steede of inuisible,
 and in this to put the hyghest popnte of re-
 ligion, & for them to stande in thine owne
 concepte, to condemne other men, to set

The vse of cer-
 remonyes.

the hole mynde vpon them, and also to dye
 in them, and (to speake shortly) to be with-
 drawen from Churche, with the very same
 thinges, whiche be ordeyned for the intent
 onely that they shoulde helpe vnto Christ:
 this is verely to depart from the law of the
 Gospell which is spirituall, and to fall into
 a certayn Jewisshnesse: which thing per-
 aduenture is of no lesse iopardye, than if
 without suche supersticion thou shouldest
 be infecte with greate and manifest byces
 of the mynde. This is forsooth the more
 deadly disease. Be it, but y other is worse
 to be cured. Howe much euer where swea-
 teth the chief defender of the spirite Paul-
 le, to call away the Jewes from the confi-
 dence of dedes and ceremonies, and to pro-
 mote them vnto those thinges whiche are
 spirituall: and now I see the communalitie
 of christen men to be returned hyther agai.
 But what sayd I the communalitie? that
 might be yet suffered, had not this errour
 invaded and caught a great parte both of
 priestes and doctors: and to be shortly the
 flockes of them almost throughout, which
 professe in title and habite a spiritual life.
 If they which shoulde be the very salte be
 vnseuerly, wherwil hall shall other be sea-
 soned? I am ashamed to reuerse with what
 supersticion the moste parte of theym, ob-
 serue certayne ceremonies of mens inuen-
 tions, yet not institute for suche purpose,
 howe

The communal-
 ties turned to
 the confidence of
 ceremonies.

howe odiously they require thaim of other men: what confidence without mistruste they haue in them: howe indiscretly they iudge other men: howe earnestly they desed them. To these their dedes they thinke heauen to be due, in whiche if they be once rotes, at once they thynke them self Paulles and Antonyes. They begyn, O good Lord, with what graunte, with how great authorite to correct other mens lyues, after the rule of fooles and vndiscrete persons (as sayth Teres) so that they thinke nothyng well done, but that they do them selfe. But for all that, whan they be waxe blode spres in their maner of lyupnge, thou shalt se that as yet they sauour oz taste of Christe nothyng at all: but too be beastly swymyng in certayn choyllishe vices, in theyr lyupnge and pastime frowarde, and scarce can suffre and forbear their owne selfe, in charite colde, in wyath feruent, in hate as tough as white lether, in their thynges venymous and ful of popson, in excusing and puttynge forth of their malice conquerours, and not able to be overcome ready too stryue for every litell tyste, and so farre from the perfection of Christ, that they be not once endued with these comune vertues, which the very Ethyopes oz Bethen men haue learned, epyther by reason geuē to them of nature, oz by vse of lyupng, oz by the preceptes of philosophers.

Paulle & Ant
ny were hermit
res of passage
holpe conuersa
cyon.

The defenders
of ceremonies

Thou shalt also se them in spirituall thinges cleane without capacite, fierce that no man shall knowe how to entreate or haile them, full of stryfe and contencion, gredy vpon voluptuous pleasure, at the worde of God ready to spewe, kynde to no man, misdempnge other men, flatteringe their own selves. It is come to this poynte nowe at laste with the labours of so many yeaers, that thou shouldest be of all men the worst and yett thynke thy selfe the beste? that in steede of a christen man, thou shouldest be a playne Jewe, dopnge serupce vnto dymbelmentes oneli? that thou shouldest haue thy gloze andioze, not in secrete before God, but openly afoze the worlde? But yt thou haste walked in the spyrte and not in the fleshe: where bee the fruytes of the spyrte? where is charitie? where is that cherefulnesse & ioyous myrthe of a pure mynde? where is tranquilityte and peace towarde all men? where is patience? where is perseueraunce of softe mynde? where with thou lokest daie by daie continually for the amendement euen of thyne enemyes? where is curtesye and gentilnesse, where is frenesse of herte, where is mekenesse, fidelitie, discrecion, measure or sobrenesse, temperaunce, and chastitie: where is the ymage of Christ in thy maners? I am surest thou no keper of hoodes, no theefe no violatour of holy thynges, I kepe my profess

profession. But what other thyng is this, than I am not lyke other men, extorcioners, adulterers, peac and I faste twyse a weke? I hadde leuer haue a publicane humbly and lawly aspyng meecy, than this kynde of pharisees rehersyng their good dedes. But what is thy profession? is it I praye the that thou shouldest not performe that thyng thou promised longe ago whan thou were baptised, whiche was that thou wouldest be a christen man; that is to saye, a spirituall person, & not a carnall Jewe, whiche for the traditions of man wouldest transgresse the commaundementes of God? Is not the lyfe of a christen man spiritual? Here Paule speaking to the Romans. No dampnation is too theyn that are grafted in Chyste Iesu, whiche walke not carnally or after the fleshe: for the lawe of the spyrte off lyfe in Chyste Iesu hath deliuered me frome the lawe of synne and deathe: for that thinge whiche was impossible for the lawe to do or brynge to passe, whiche was weake by reason of the fleshe, that same God made good, sending his sonne in the similitude of flesch, prone to sinne, & of sinne condemned sinne in the fleshe, that the iustifeng of the lawe, might be fulfilled in vs, whiche walke not after the fleshe, but after the spirit. For they that be in the flesch, be wise in thinges perteyninge to the

The yppocrysy of religious persones.

fleshe: but they whiche be in the spirit,
 perceiue those thynges that pertain to
 the spirit. The wisdom of the flesh is
 death, and the wisdom of the spirit is life
 and peace: for the wisdom of the flesh is
 an enemy to God, because he is not obe-
 dient to the lawe of God, nor yet can be.
 They that be in the flesh they canne not
 please God, what coulde be spoken more
 largely? what more playnly? neuerthelesse
 many men subtile and craftie to flatter &
 fauour their owne vices: but prone & redy
 without aduise ment to checke other men,
 thinke these thynges to pertain to them
 selfe nothyng at all: and Paule spake of
 walkynge carnally, or after the flesh, &
 referre they to adulterers onely, and keepers
 of queenes: what he spake of wisdom of
 the flesh, which is enemy to God, that
 they turned to them which haue lerned hu-
 manitie, or (as they call it) seculer sciences.
 In eyther other they set vp theyr creestes,
 and clap their handes for ioye, bothe that
 they nether be adulterers, and in all sci-
 ces excellently vnlerned and ignorant.
 But to lyue in the spirit: they dreame to
 be none other thyng than to do as the
 selfes do, whiche persones, if they wolde
 as diligently obserue the tynge of Paule,
 as they manfully despise the tynge of Iul-
 ly: they shoulde soone perceiue, that the
 flesh calleth the flesh, that thyng that is
 visible,

The expoliciō
 and mynde of
 some clearkes.

The flesh and
 the spirit after
 the Paule.

visible, and the invisible, that thing that is invisible. For he teacheth euery where þe things visible, ought to serue to things invisible: and not contrariwise, invisible things to serue things visible. Thou of a prosperous orde, appliest Christ to those things whiche were mete to be applied vnto Christ. Requirest thou of me recorde, that this worde of the pertayneth not onely to fflythy and superfluous lust of the body: holde and vnderstande, that thing whych the sayd apostle (sayng that same whiche he in all places dothe) wyrteth to the Colossenses. Let no man mydeade you for the tones, in the humilite and religion of Angels, whiche things he neuer sawe, walkyng in bayne, inflat with the ymaginacion of the fleshe, & not holdinge the head, that is to saye Christe, of whome all the body ministred, nourished, compact and set together by couples and ioyntes, groweth into the encrease of God. And lest thou shouldest doubt any thing that he spake of them, which hauing confidence in certayn corporall ceremonies, baie agaynst the spiritual purposes of other men take hede what foloweth, yf ye be dead in Christ, Ab elementis huius mundi, scilicet traditions, ceremonies and inuencions of men: why haue ye yet suche decrees among you as though ye lyued vnto the worlde? And anone after, calling vs fro the same thynges

he sayeth: p^r p^re be r^ep^res^ented by agayne wⁱth
 Ch^rist, seke those thinges that are aboue
 where Ch^rist sitteth on the right hande of
 God. Be expert and wⁱse in these thyn-
 ges that be aboue, & not on the erth. More
 ouer geuing p^rceptes of p^r spirituall lyfe,
 what exhorteth he vs to do at the last: whe-
 ther that we should vse such or suche cere-
 monies: whether we should be this or that
 wⁱse arrayed: that we should lye wⁱth
 or that meates: p^r we should save customa-
 bly any certain n^umb^re of psalmes: he made

Exortifie the
 members on
 the earth.

mention of no such thinges: what than
 Exortiffe (sayd he) pour m^em^bres which be
 on the earth, fornicaciō, vnc^e ēnes, bodely
 lust, euell cōcupiscence, & auarice, which is
 p^r seruice of ydols. And a litel after. Now
 put frō you all such thinges, wrath, indig-
 nation, malice: & agayne, spoyl y^e pouer
 self of the olde mā wⁱth all his actes, putting
 on you the newe man, which is renewed
 in knowlege of God, after p^r y^e y^emage of hi

The olde man.

whiche made hym. But who is the olde
 man? verely Adam, he that was made of
 the earth, whose cōuersaciō is in earth, not
 in heauē. By the earth vnderstande whatso-
 euer is visibill, & therfore tēporall & transp-
 orty, who is that new man? verely the ce-
 lestial man p^r descended frō heauē, Ch^rist.
 And by heauen vnderstande whatsoeuer is
 inuisibill, & therfore eternall & euerylastyng.
 At the laste, leaue we shoulde be mynded to
 purchase

purchase the fauour of God, after þ maner
of the Jewes with certayn obseruances,
as with ceremonies magical: he teacheth
that our dedes are pleasaunte & allowed of
God, so long as they are referred vnto cha-
rite, & also sprynge therof. sayinge. Aboue
all these thinges kepe charite the bonde of
perfection, and let þ peace of God reioyce
as an ouercomer in your hertes, in whiche
also ye be called in one body. I will geue
the a more playn token, & euident proba-
cion: that this worde flesch signifieth not
the lust of the body onely. Paule nameth
often the fleshe, often the spirit, wyting
to a certayn people named Galatas, wher-
che he called not onely from lust of the bo-
dy vnto chaste lpyng: but enforceth too
withdrow them from the sect of þ Jewes,
& confidence of workes, into whiche they
were enduced by false Apostles. In this
place therfore, numbring the dedes of the
fleshe, marke what vyces he reherseth.

The dedes of the flesch (sayeth he) be ma-
nifest, whiche are fornicacion, vncleane-
nes, vnchamefastenes, lecherye, worshyp-
pyng of ydols, wylchecraft, pryue hate,
disorde, otherwyle called contencion, oz
stryfe, emulation which maye be called in-
dignacion oz dysdayne, or otherwyle cal-
led wrath, scoldinge, discepcion, that is to
say, diuersite in mainteyninge of oppo-
sions, sectes, oz mainteyninge of quarels.

Daynt glory
is a pestilence
contrary to the
spite.

suur, homicide, dronkenesse, exceſſe in ea-
tinge, and ſuche lyke. And not long after
he ſayth: if we lyue in the ſpīte, let ſe be
walke in the ſpīte. After that, as decla-
ryng and utteryng a peſtilence contrarie
to the ſpīte, he addeth: let vs not be made
deſirous of vayne glory, prouokynge one
the other, and enuyenge one another. The
tree is knowen by the fruite. As vnto this
that thou omittest not watche, faſting, ſy-
lence, or ſons, and ſuche other lyke obser-
uances: I paſſe not thereon, I will not
beleue that thou art in the ſpīte: excepte
I may ſe the fruytes of the ſpīte, why
maye I notte aſſume the too bee in the
fleſhe, when after almoſt an hūdzeth yea-
res exerceple of theſe thinges, yet in the I
ſpynde the dedes of the fleſhe: enuiousnes
more than is in anye woman, continuall
wyath and ſperrynes, as in a man of warre:
ſcolopng, luſt and pleaſure inſaciabie, ma-
licious curſing, backbytynge with tynge
more venymous than the poſſon of a ſer-
pent, an hygh mynde, ſtubburnes, light of
thy promiſſe, vanite, ſaynyng, flatterynge?
Thou iudgeſt thy brother in hyſ meate,
drynke or rayment: but I haue iudgeſt
of thy dedes. Doe he that ſeparate the fro
worldely and carnall men, that thou art
in lighter cauſes verely, but yet with theſe
ſame vices infected? Is he more ſplithre,
whiche for his enheritaunce taken frome
hym

hym or it came to his handes, for which his
doughter despyed, for hurt done to hys fa-
ther, for some offence, for his pynnes fauor:
concepueth wrath, hatred, emulation and
disdaine: than thou which (I am ashamed
to tell) for howe litell a trespasse, yea for no-
thinge, doest all thesame thinges muche
more maliciously. The lighter occasion to
spenne lighteth not, but aggrauateth & syn-
neth. Yetther it maketh mater in how litell or
great a thyng thou spenne, so it be done w-
th like affection. And yet is there difference
herelpe: for so muche the greuouser dothe
euery man trespasse, the lesse the occasion
is, wherewith he is pulled awaye from ho-
nestie. I speake not now of those monks
or religious persons, whose maners euen
the hole worlde abhorreth: but of them
whome the commune people honoureth
not as men, but as Angels, whiche selfe
same, notwithstanding ought not to be
displeased with these wordes: which rebu-
keth the vices, and noteth not the persons.
But and if they be good men, let them also
be glad to be warned of whatsoeuer man
it be, in those thinges which pertainen to
health. Yetther it is vnknewen too me, &
amonges them are very many, which hol-
pen with lerning and wytt, haue tasted &
mysteries of the spirit. But (as Linus sa-
yeth) it fortuneth almost euery where: that
the greater part ouercommeth the better.

Notwithstanding (yf it be lawful to confeſſe the trouthe) ſe we not all the mooste ſtrayte kynde of monkes, to put the chiefe popnt of religion, epyther in ceremonies, or in a certayn manner or forme of ſapinge, which they call their diuine ſeruiſe, or in certayn dedes of the body: which monkes yf a man ſhould examine & appoſe of ſpiritual things, he ſhould ſcarce ſpnde any at all that walked not in the fleſhe. And here of cometh this ſo greate inſympte of myndes, tremblinge for feare, where is no feare, and therin ſure & careleſſe, where is mooste peryll of all. Here of cometh that perpetuall infancy in Chyſte (too ſpeake no greuouſſer) that we prepoſterous ſtemers of things make mooste of thoſe whiche by thepm ſelfe are of no value, thoſe ſet at nought, which onli are ſufficient, euer lpyng vnder tutors or ſcholemaſters, euer in bondage, neuer aduaunſpunge our ſelfe vp to the liberty of the ſpirtite, neuer growpunge vp to the large ſtature of charitie, whan ſaule cryeth too a certayne people called Balathas, ſtande faſt, be not yelocked agayn vnder the yoke of bondage. And in an other place, and ſo was the lawe our tutor or ſcholemaſter in Chyſte, that of fayth we might be iuſtified. But ſeing þ faith is come, now be we no more vnder a tutor or ſcholemaſter: for euery one of you (ſaith he) is the very ſone of

For prepoſterous
is ſeruyng be
bynd that that
ſhould be before

of God through faith, which he hath in
 Christ Iesu. And not much after he saith,
 & we also when we were litel once, were in
 seruice & bondage vnder the ceremonies and
 law of this worlde. But when the time was
 fully expyred, God sent his sonne made of
 a woman, made vnder the lawe, to redeme
 them which were vnder the lawe, & we by
 adopcio should be his sonnes. And for be-
 cause ye be the sonnes of God, God hath
 sent the spirit of his sonne into your he-
 tes, crying Abba pater (as a mā wold say,
 dāde father. And so is he not now a ser-
 uant, but a sonne to God. And agayne in
 another place. Bretherne ye be called into
 libertie, let not your libertie be an occasiō
 vnto you to lyue in the fleshe; but in charis-
 tie of the spirit serue one another. For al-
 the law is fulfilled in one sayng. Loue thy
 neyghbour as thy self. But and ye be
 and eate one the other, take hede leste ye
 be consumed one of another. And agayne
 to the Romaynes, ye haue not receyued
 the spirit of bondage agayne in feare,
 but the spirit that maketh you the sonnes
 of God by adopcio, in whome wee crye
 dāde father. Vnto the same also pertai-
 neth that he wyrteth to Timothe, saynge
 Exercise thy selfe vnder the dedes of pye-
 ty: for bodely exercise is good but for a
 small thyng, pietie is good vnto all ma-
 ner thynges. And to the Corinthes. God

is a spyrte, and where the spyrte is, there is libertie. But wherherse I one or two places Paule is altogether at this point, that the fleshe, which is full of contencion, might be despised, & that he mighte settle vs in the spyrte, whiche is the authoure of charite and libertie. For these companions be euer inseparable on the one syde the fleshe, bondage, vnquietnesse, contencion or stryfe. And on the other syde, & spyrte, peace, loue, libertie. These thynges euerp where Paule stampeth into vs. And seke we a better mapster of our religion, namely whan all diuine scripture agreeth to hym? This was the greatest commaundement in the lawe of Moyses. This Christ iterateth and finisheth in the Gospell, & for this cause chiefly was he borne, for this cause dyed he, to teache vs not to confuterte the Jewes, but to loue. After the last souper made the euen before his passion, how diligently, how tenderly, & how affectuously gaue he charge too his disciples, not of meate, not of drynke, but of charite to be kept one towarde another, what other thyng teacheth he? what other thyng despyeth his disciple Ihon, than & weloue one another? Paule euerp where (as I haue sayd) commendeth charite, but specially wytyng vnto the Corinthes he preferreth charite, bothe before myracles & prophecies, and also before the tungen of Angels.

To loue is the
greatest commaundement.

Christ last of all
warneth vs of
of charite.

Angels. And saye not thou by and by,
 that charitie is, to be ofte at the church,
 to croche doune befoze the pimages of sain
 tes, to light tapers or waxe candels, to sai
 many lady psalters, or sainte Katherines
 knottes. God hath no nede of these thin
 ges. Paule calleth charitie, too edifye thy
 neighbour, to compte that we al be mem
 bers of one body, to thynke that we all are
 but one in Christ, to reioyce in God of thy
 neighbours welthe, even as thou doest of
 thyne owne. To remedy his incommodi
 ties or losses, as thyne owne, if anye bro
 ther erre, or go out of the righte waye: too
 warne hym, to monyssh the hym, to tell hym
 his faute mekely, sobly, and curteously
 to teache the ignorant, to lyfte up hym
 is fallen, to comforte and courage hym
 is in heavynesse, to helpe hym that labou
 reth, to socoure the neddy. In conclusion
 to referre all thynges and substance, al thy
 study, all thy cares too this poynte, that
 in Christ shouldest helpe as muche as thy
 power extendeth to. That as he neyther
 was borne for hym selfe, nor lyued to his
 owne pleasure, neyther dyed for hym selfe,
 but dedycate him selfe holp to our profites:
 even so should we apply our selfe, & waite
 upon the commodities of our bretherne,
 not oure owne, whiche thyng if it were
 bled, nothinge should be eyther moze plea
 saunt or els easie, thā the lyfe of religious
 persons,

what is true
 charitie.

The lyfe of re-
lygyous men
is greuous and
ceciuous.

Saint Augu-
stine wolde not
know monkes
schanois of his
owne relig'ion,
if he were now
alyue.

How ferforth
we oughte too
cleue to the
small thynges.

Scylla & Carib-
dis, loke what
they meane at
the ende of the
first chaptre.

persons, whiche we se nowe cleue contra-
rie, greuous almost euery where and labo-
rious, and also full of supersticion, lyke
vnto the Jewes, neyther pure frome anye
byces of the laye people, and in many sun-
dry thynges muche more despyled, whiche
kynde of men saint Augustyne (of whom
many glorie and reioyce, as of the author
and founder of thes liuinge) yf he nowe
might lyue agayne, certaynly wolde not
once knowe, and wolde crye oute, sayinge
that he wolde approue nothyng lesse than
this kynde of lyfe, and that he had insti-
tuted an ordie and manner of liuinge, not
after the supersticion of the Jewes, but af-
ter the rule of the Apostles. But I heare
euen now, what certayne men (which are
somewhat well aduised) wil answer vnto
me. A man must take hede in littell & small
thynges, least a litell and a litell he shoul-
d fall into greater byces. I heare it righte
well, and I allowe the saying. Remembre
lesse thou oughtest too take hede a greate
deale more, that thou so cleue not to these
littell and small thynges, that thou shoul-
dest fall cleue from the moost chief & grea-
test thynges. There is the leopard more
euidet, but here more greuous. So fle Scil-
la, yf thou fall not into Charibdis. To ob-
serue these litel thynges, is holysome verely
but to cleue vnto them, is verely co-
perous. Paul forbiddeth not the to vse
the

the lawe and ceremonies: but he will not
 hym to be bounde to the lawe and ceremo-
 nies, whiche is free in Christe. He con-
 demneth not the lawe of dedes: yf so be a
 man vse it lawfully, without these thyn-
 ges peraduenture thou shalt not be a chris-
 tian man, but they make the not a christen
 man. They will helpe vnto piety & godly-
 nesse, euen so yet yf thou vse them for
 that purpose. But and yf thou shalt be-
 gynn to enioye them, too put thy truste and
 confidence in them, at once they utterly
 destroye all the lpyng of a christen man.
 The Apostle setteth noughte by the dedes
 of Abraham, whiche too haue ben verie
 pfecte, no man doubteth: and haste thou
 confidence in thyne? God disdayneth cer-
 tain sacrifices called victime, the sabbots
 and certayn holy days called feastes,
 of his people the Jewes, of whiche thynges
 he hym selfe was the authour and commaun-
 der: and darest thou compare thyne owne
 obseruaunces, wth the preceptes of the
 lawe of God? yet here God rebdy to spue at
 them, and sore agrieved with them. For
 what entent (sayeth he) offre ye to me, the
 multitude of poure Victimes? I am full.
 As for holocaustes of wethers, talowe or
 inwarde suet and fat of beastes, bloude of
 calves, of lambes and goates, I wolde not
 haue, whan ye comme before my presence,
 who hath requyred these thynges of poure
 handes,

Corporal thinges
 helpe to piety.

Victime was
 the sacrifice of
 a beast, wherof
 he that offered
 byd eate partes,
 and partes went
 to thuse of the
 priestes, the cal-
 the hyduers, &
 the fat aboute
 them was burn-
 ned to God.

That same sa-
 crifice for cer-
 tayne considera-
 tions is also
 called holocaust.

Holocaustes
 that is, the ho-
 le beastes sacrific-
 ed to God, no
 man hauinge
 parte thereof.

Sabbordaye
was euery se-
uenth daye, as
our sonday.

Neomenye
were holydaies
at the newe of
the monc.

Kalendas, that
came that newe
moneth be

handes, that ye might walke in my hou-
ses? Offre ye no more sacrifice in vayne,
pour ensence is abhominaciō to me, I wil
not suffre the feast of the Neomenye and
Sabboth daye, with other feast dayes.
The companyes of you are infected with
iniquite, my soule hath hated pour kalen-
das, and pour solēpne feastes. These thin-
ges be greuous vnto me, I was euen sicke
to abyde them. And whā ye put forth pour
handes: I will tourne myne eyes frō you,
whan he reherceth the obseruaunces and
maners of holy feastes and sacrifice, more
ouer the multiplieng of praiers: nofeth he
not them as though he pointed them with
hys fpynger, which measure they? religion
with a certayn numbre of psalmes & pray-
ers: Marke also an other thyng, how mar-
uaploously the facundioures prophete ex-
presseth, heaping together the dysdayne &
indignacion of God: so that he now could
suffre neyther with eares, neyther eyes,
what thinges? (I beseeche the) verely two
thinges whiche he hym self had ordeyned
to be kepte so religiously, which also were
observed so reuerently, so many yeaeres of
holy kynges and prophetes. And these
thinges abhorreth he as yet in the carnall
law. And trustest thou in ceremonies made
at home in thyne owne house, nowe in the
lawe of the spirit? God in an other place
biddeyth the same prophete to crye incessantly
and

and to put out his brest after the maner of
 a trumpe, as in an earnest mater, a maner
 to be rebuked sharpe, and suche a mater
 as vnneth coulde be optayned of these me
 but with muche ado. **He** (sayth he) they
 seke from dape to dape, and know they wil
 my wapes, as a people that hath done iu-
 stice, and hath not forsaken the iudgement
 of thep? **God.** They aske me for the iudge **The Jewishe**
 mentes of iustice, and desyre to draw nigh **fast.**
 to **God**: why have we fasted (saye they) &
 thou hast not looked vpon vs and meked
 our soules, and thou woldest not knowe
 it. **Lo** in the dape of pouer: **ast** (answereth)
 the prophete) poue owne will is founde in
 pou, and ye seke out all poue betters. **Lo**
 vnto stryfe and contenc: on ye fast, and ye
 smyte with poue spyt ciuelly. **Faste** ye not
 as ye haue fasted vnto this dape, that iour
 eye might be herde on hygh. **Is** this the
 fast that I haue chosen, that a mā shoulde
 bere and trouble him selfe for one day, & a
 ther that a man shoulde bowe hys head as
 a hoke or cyrcle, and to cast vpon him sacke
 clothe and ashes? wilt thou cal this a fast
 or a dape acceptable vnto **God**? But what
 shal we say this to be: doth **God** condepne
 that thinge, which he him self commaun-
 ded? **Aspe** for lothe, what than? But to
 cleue and spycke fast in the selfe of p law
 and to haue confidence of a thinge of no-
 thinge, that is it verely whiche he hateth
 deadly.

Therefore he sheweth what he wolde have
 added in eþher place. We ye washt (sayth
 he) and made clene, take awape þou euell
 cogiracions & thoughtes out of my sight,
 whan thou hearest the euell thoughtes re-
 her sed, toucheth he not euidently the spi-
 rite and the inwarde mā? The eyes of God
 seeth not outward, but in secrette, neither
 he iudgeth after the sight of the eyes, nei-
 ther rebuketh after the heart of peates,
 God knoweth not the foolishhe vyrgins,
 smothe and gay outward, emptye of good
 workes inwarde. He knoweth not them
 which say with liþes agaynst maister,
 Moreover he putteth vs in remembraunce,
 that the vse of the spirituall lyfe standeth
 not so greatly in ceremonies, as in cha-
 rite of thy neyghbour. Seke (sayth he) iud-
 gemente of iustice, socour him that is op-
 pressed, geue true iudgement and right to
 hym that is fatherles and motherles of
 frendles, defende the wpdowe, suche lyke
 thynges did he knytte too the other place,
 where he speaketh of fasting. Is not this
 rather (sayth he) that faste whiche I haue
 chosen. Create and cancel cruell obligacy-
 ons, vnbrynde the burthens whiche make
 them stoupe too the grounde that beate
 them: lette them that be brused go fre and
 breake asunder all burthen. Breake the
 bread to hungry. & he nedp a them whiche
 haue no place of habitation, lede in to the
 house,

The vse of sps
 actual lyfe,

house, when thou feed a naked man a clothe
 hym, and dispyse not thine owne fleshe,
 what shall a chrysten man do than? Shall
 he dispyse the commaundementes of the
 churche? Shall he set at naught the honest ^{The traditions}
 tradicions of forefathers? Shall he con- ^{of our .lders.}
 dempne godly and holy customes? May, yf
 he be weake and as a begynner, he shal ob
 serue them as thyngs necessarie. But
 and yf he be stronge and perite: so muche
 the rather shall he obserue them, lest with
 hys knowlege he should hurt his brother
 whiche is yet weake: least he also shoulde
 kyll hym for whome Christ dyed, we maye
 not omitte these thynges: but of necessite
 we muste do other thynges. Corporall de-
 des be not condemned, but spirituall are
 preferred. This visible honouring of God
 is not condemned, but God is not plea-
 sed saulgy with invisible pytie and service.
 God is a spirite & is moued & styed wpyth
 invisible sacrifice. It is a greete shame
 for chrysten men not to know that thyng
 whiche a certayne doctre, beyng a gentyl
 knewe right well, whiche geuynge a pre-
 cept of dew seruinge God sayeth: If God
 be a mynde as scripture sheweth vs, see
 thou honour hym chiefely wpyth a pure
 mynde. Let vs not dispise the authoure
 though he be an hethen man, or without
 degre of schole, the sentence becometh yf a
 myght greete diuine. And (as I haue well
 haue

Capitulo. XIII.

have percepued) is likewise vnderstand of
fewe, as it is redden of manp. The sentence
herely is this, like reioysen in lpe. & thou
thinkest God to be moued greatly with a
oxe kyled and sacrificed, or with the va-
poure or smoke of frakelence, as though
he were a body. God is a mynde, and with-
out doubt a mynde moste pure, moste sub-
tyle and perfect: therefore oughte he to be
honoured moste chiefly with a pure mynde.
Thou thinkest a tapre lighted to be a sacri-
fice: but a sacrifice to God (sayth David)
is a wofull or a sorowful spyrte. And thou-
gh he hath dispised the bloud of goates
and calves, yet will not he dispise a herte
contrite and humble. If thou do þ thinge
which is geuen to the epen of men, muche
rather take heere that that thing be not as
wape which the epen of God requyre.
Thy body is couered with a coule or habi-
te, what is that to the purpose if thy mynde
beare a secular vesture? If thy vnter mā be
cloked in a cloke whyte as snowe, let the
vestimentes of the inner mā be also whyte
as snowe. Thou kepest silence outwarde
muche more procure that thy mynde be
quyet within. In the visibill temple thou
bowest doune the knees of thy body: that
is nothing worthe, if in the temple of thy
brest thou stande vpight againste God.
Thou honourest the tree of a crosse, much
more folowe the mistery of the crosse.

Inwarde thynges
be representen
ed by inwarde
thynges.

Thou

Thou kepest the fasting daie and abstay-
nest from those thinges which deple not
a man: and why absteynest thou not from
spilthpe talkinge, whiche polluteth thyn
owne conscience and other mens also?
Meate is withdrawen from the body, but
why glutteth thy soule her selfe with cod-
des, drinke, and suche lyke, which are meat
mete for swyne? Thou makest the church
of stone gape with goodly ornamentes, &
honourest holy places: what is that to the
purpose, if the temple of thy herte, whose
walles the prophete Ezechiel boyled tho-
rowe, be prophanat or polluted with the
abominacions of Egypte? Thou kepest þ
Sabbot day outward, and within al thin-
ges be vnquiet through the rage and tōb-
ling of bices together. Thy body commit-
teth no adulterp. but thou arte couetous:
now is thy mynde a fornicator. Thou sin-
gest or prayest with thy bodely tunge, but
take hede within what thy mynde sayth,
with thy mouth thou blisset, and with thy
hert thou cursest. In thy body thou art clo-
sed within a scapte celle, and in thy cogi-
tacion thou wandrest throughout all the
worlde. Thou hearest the woorde of God
with thy corporal eares, rather here with-
in, what sayeth the prophete? Excepte ye
here within, your soule shall mourne and
wepe, pea and what redest thou in þ Gos-
pell: that they whiche se may not se, & they

The Sabbath
daye the day of
rest.

which here maye not heare. And agayne
 prophet sayth, with your eare ye shall heare
 and ye shall not perceyue: blessed be they
 therfore whiche heare the woorde of God
 within. Happy are they to whome God
 speaketh within, and their soules shall be
 saued. This eare to enclayne, David com-
 maundeth that noble daughter of þe kyng,
 whose beautie & godlinesse is altogether
 within golden hemmes. Finally what as-
 sayleth it yf thou do not those puell thin-
 ges outwards, which with affection thou
 despyrest and conceytest inward? what as-
 sayleth it to do good dedes outwarde, vnto
 which within are comitted thinges cleane
 contrary? Is it so great a thing if thou go
 to Hierusalem in thy bodye, when within
 thyne owne self is both Sodome, Egypt,
 and Babylon? It is no greates thinge to
 haue troden the steppes of Christ with thy
 bodye, but it is a great thyng to fol-
 lowe the steppes of Christ in affection.
 If it be a very greates thinge to haue tou-
 ched the sepulchre of Christe, what it not bee
 also a very greates thinge to haue expresten
 the misterie of his buryeng? Thou accusest
 & vtterest thy synnes to a prieste, whiche is
 a man: take heed how thou accusest and vt-
 terest them before God. For to accuse thy
 afore him, is to hate them inwardly. Thou
 beleuest perchauce all thy synnes and of-
 fences to be washen away at once with
 lictell

to pilgrimages

unto holyp places

littell paper or parchemente sealed wpth
 wape, wpth a littell money or pimages off
 wape offred, with a littell pelgrymage go-
 yng. Thou arte vterly deceyued & cleane
 out of the wape. The wounde is receyued
 inwardly: the medicine therfore mude nee-
 des be layde to within. Thynne affection is
 corrupt, thou hast loued that whiche was
 worthy of hate, & hated that whiche ought
 to haue ben beloned. Swete was to the
 lower, and bitter was swete. I regarde
 not what thou shewe outwarde. But and
 yf cleane contrarie thou shalt beginne to
 hate, to fye, to abhorre that whiche thou
 lately louedest, if that wape swete to thine
 appetite, whiche lately hadde the taste of
 gall: of this wise at the last I perceiue and
 take a token of helth. Magdalene loued
 muche, & many synnes were forgiven her.
 The more thou louest Christ, & more thou
 shalt hate vices. For the hate of syn, follo-
 weth the loue of pitie, as the shadow follo-
 weth the bode. I had leuer haue the hate
 oncethy vicious manners within and in-
 dede, than to desyre them before a priest ten
 times in worde. Therfore (as I haue reher-
 sed certayn thinges for loue of ensample) in
 the hole spectacle and sight of this visible
 worde, in the olde lawe, in the newe lawe,
 in all the comaundementes of the church,
 synally in thy selfe and in all businesse a-
 pertaining to mā, without fo: th is there a

¶ iiii.

certain

In all busynesse
 the sprytle es
 within.

what thinges
solow charitie.

prosperite &
aduersitie.

certain fleshe, and within a spittle. In
whiche thinges if we shal not make a pro-
pouertous ordie, neyther in thinges which
are sene shall put very great confidēce, but
euen as they do helpe too better thinges, &
shall always haue respecte to the spittle &
to the thinges which be of charitie: than
shall we wate not heauy as men in sorow
and payn (as these men be) not feeble, euen
chylidren (as it is a prouerbe) not beasty &
drye bones (as sayeth the prophete) with-
out lyfe, drounpe and forgetful, as we be
cased of the letchargy, not dull hauing no
quickenesse, not brawlers and scoloers,
not enuious and whysperars or backbiters
but excellent in Chryste, large in charitie,
stronge and stable bothe in prosperite and
aduersite, lookinge besyde small thinges &
enforssing vp to thinges of mooste prospe-
rite, full of myght, ful also of knowlege, which
knowlege whosoener refuseth, hym doth
that noble Lorde of all knowlege refuse.
For hereby ignoraunce or lacke of experi-
ence, whome for the most parte accompa-
nieth dulnesse of learning, and that getle
woman, whome the Grekes call philaus-
tia, that is to say loue of thy selfe, onely
bringeth to passe (as E. sayas sayeth) that
we put confidence in thinges of nothing,
and speake vanities, that we conceyue la-
bour and bring forth inquite, and that we
alwayes be fearful & vnder bonde seruantes

res into the ceremonies of the Jewes. Of
 whiche maner persones paul speaking
 sayeth, I beare them recorde that the zeale
 of god they haue, but not accordinge to
 knowlege. But what knewe they not? be-
 reft of the ende of the lawe is Christ, & Christ Christe is the
 herely is a spirit, he is also charitie. But ende of the law
 Escayas more plainly describeth the mis-
 erable and vnprofitable bondage of these
 men in the flesh. Therfore sayeth he my
 people be ledde in captiuite, because they
 had no knowlege, and the nobles of them
 perished for hunger, and the multitude of
 them dyed away for thirst. It is no mar-
 uayle that the common people be seruan-
 tes to the elemētes and principles of this
 worlde: as they whiche are vnlearned, nei-
 ther haue wisdom more than they borrow
 of other mens heades. It is more to be mer-
 uayled that they whiche are as chiefe of
 Christes religion: in the same captiuite pe-
 rish for hunger, and wydder awaye for
 thirst, why perish they for hunger? Because
 they haue not lerned of Christe to breake
 barres, they lick onely rounde about
 the rough and sharpe codde or huske, they
 sucke out no marylde or swete lycoure. And
 why wydder they so awaye for thirst? for
 because they haue not learned of Moyses
 to fette water out of the spirituall rocke,
 neyther haue drunk of the ryuers of the
 water of lyfe, whiche flowe, issue, or spig

Out of the belly of Christ. And this succelp
was spoken of the spirit, not of the flesh.
Thou therefore my brother, least with so
rowfull labours thou shouldest not muche
prenaile, but that with meane exercise
maiest shortly waxe bygge in Christe and
lust, diligently embracing this rule, mende
not to crepe on the grounde with vnclean
beastes, but alwayes sustained with those
winges, whiche Plato beleueth to spring
euer a freshe, through the heate of loue in
the mynde: lyfte vp thy selfe as it were by
certayne steppes of the ladder of Iacob,
from the body to the spirit, from the visis
ble worlde vnto the inuisible, from the lets
ter to the mistery, from thinges sensible to
thinges intelligible, from thinges grosse
and compounde vnto thinges spngle and
pure, whosoever after this maner shal ap
proche and drawe nere too the Lorde, the
Lorde of his parte shall agayne approche
and drawe nigher to hym. And if thou for
thy parte shalt endeuor to aryse out of
the darkenesse and troubles of the sensu
all powers: he will come agaynst the plea
sauntie and for thy profite, oute of thys
lighte inaccessible, and oute of that noble
science incogitable. In which, not onely
all rage of sensuall powers, but also simi
litudes or ymaginations of all the intellis
gible powers dothe cease and kepe scy
lence.

By the wynges
of loue we may
flye to the
spirit.

Inaccessible is
that which no
man can attaine.
Incogitable
which cannot
be comprehen
ded wryth mans
reason

The sixt rule.

Capitulo.

xiii.

And for as muche as in sodayn wy-
ting, one thinge calleth another to
remembraunce, I will nowe adde the
sixth rule, whiche is in a manner of
hynrede to them that go before: a rule for
all men as necessary vnto helthe. as it is of
fewe regarded. That rule is thus, that the
mynde of him which enforceth and labou-
ret^r to Christewarde, barp as muche as is
possible both from the dedes and also oppo-
sions of the common lay people: and that
the ensample of pitie be not sette of anye
other saue of Christ onely. For he is the
onely chief patron, the onely and chief ens-
sample of fourme of liuinge: from whome
whosoever wyrtethly one ynche or nape
biede, he goeth besydes the righte pathe &
runneth out of the waye, wherefore pla-
to with graunte forsothe as he doth many
thinges, in hys booke of the gouernaunce
of a citie or common wealth, denyeth any
man to be able to defende vertue constan-
ly, whiche hath not instructed hys mynde
with sure and vndoubted opinions of spli-
thynesse and of honesty. But howe muche
more perillous is it if false oppynions off
the thynges whiche pertaine to healtie,
lynke into the depe botome of the mynde.
Therefore he thynketh that this thyng
shoulde be cared for & looked vpon chiefly
that the gouernours them selfe whome it
behoueth

Thou must barp
from the com-
people.

The ensample
of pitie.

behoeth to lacke all maner of, vnclemp-
 nesse, graue in their owne myndes verpe
 good opinions of thynges to be ensued &
 eschewed, that is to saye of good and puel
 of vices and of vertues, & that they haue
 them verp assured, all doubt leaue a part,
 as certayne lawes verp help and goodly.
 For whatsoeuer thing cleaueth in pynne
 surely rooted with stedfast beleue: p euerp
 man declareth in his maners and conuer-
 sacion. & herfore the chief care of chyldren
 men ought too be applyed to this poynte,
 that theyr chyldren straghtway from the
 cradle, amongest the verpe flatteringes of
 the noyles, and kysses of parentes, maye
 receiue and sucke vnder the handes of the
 whiche are learned, oppinions and perswa-
 sions mete and worthy of Christ: because
 that nothing eyther synketh deeper or clea-
 ueth faster in the mynde, than that, which
 (as Fabryus sayth) in the yonge & tendre
 peares is poured in. Let be a farre of from
 the cares of yong sucklinges wantō son-
 ges of loue, whiche chyldren men singe at
 home, and wheresoeuer they ryde or goo,
 muche moze tytlye than euer the common
 people of the Bethen, men wolde suffre to
 be had in vse. Let them not heare their mo-
 ther waille and winge her handes, for a
 litle losse of worldely goodes, nor for the
 losse of her selfe here her crye oute alas &
 euer she was borne, to be brought too thys
 wylde

The bringyng
 vp of Chyldren
 mens chyldren

wretchednesse that she should thus be lost,
 left alone desolate and destitute. Let not
 them heare their father rebuking and up-
 braidng hym of cowardnes, whiche hath
 not recompensed iniury or wrong w double:
 neyther yet lauding them which have
 gathered together greate habundaunce of
 worldly substance, by whatsoeuer maner
 it were. The disposicion of man is fragile &
 prone to vices: he catcheth mischeuous ex-
 ample at once, none otherwise thā towe
 catcheth fyre if it be put to. How be it this
 self same thing is to be done in euery age,
 that all the errours of þ lap people might
 be plucked out agayn of the mynde by the
 harde rootes, and in their places be plan-
 ted holosome opinions, and so might be co-
 borate, that with no violence they coulde
 be shake or plucked a sunde, which thyng
 whosoer hath done, shall easely & with-
 out busynesse by his owne accorde folowe
 vertue, and shall accompt them that do o-
 therwise, worthy to be lamented & pitied,
 and not to be counterfayted or folowed.
 Unto this thing pertayneth that not vn-
 discrete sayinge of Socrates (thoughe it
 were rebuked of Aristotele) þ vertue was
 nothyng els but the knowlege of thinges
 to be ensued and folowed, and of thinges
 to be eschewed or fledde. Not but that So-
 crates sawe the difference betwene know-
 lege of honesty and the loue of the same.

But

Vertue is the
 knowlege of
 thynges to be
 ensued and
 of thynges to
 be eschewed and
 fledde.

But as Demosthenes answered pronun-
 ciation to be the firste, the seconde, and
 also the thirde point of eloquence, signi-
 fyng that to be the chief part, in so much
 that he thought eloquence to rest altoge-
 ther in that thynge onely. In lyke wise
 Socrates disputinge with Prothagozas,
 proueth by argumentes, knowledge in all
 vertue too beare such tyme, that vyces
 can no other whence procede than of false
 opinions. For certaynly both he that
 loveth Christ, and he also that loveth
 voluptuousnesse, money, false honoure,
 dothe folowe that thing whiche is eether
 of them swete, good, and beautifull. But
 the one liueth through ignorance, in steede
 of a swete thynge embrasyng a thing out
 of measure soure, styng as a soure thinge
 whiche is swetest of all. Also folowynge
 that thynge for good and for lucre, which
 is naught els but damage and losse, & fea-
 ryng that thynge for losse, whiche is chere
 gynes or aduantage: and iudgynge that
 thynge to be fayre, which is foule, and we-
 nyng of trowynge that too be shamefull,
 whiche onely is glorious and praisefull.
 In conclusion of a man wete suretye and
 inwardly broughte in beleue: and of also
 it were dygested into the substance of his
 mynde, as meate into the substance of the
 bodye, that onely vertue were best, moeste
 swete, moeste fayre, moeste honest, most pro-
 fitable:

Spene spyns
 geth of false
 opynions.

fitable: and on the other syde, spithynesse
 partly to be an euell thyng, a paynful tour
 ment of punishmente, a foule rhyng, cham
 full, full of damage or losse: and byd mea
 sure these thynges not by the opinion off
 the common people, but by the very na
 ture of the thynges: it coulde not be (suche
 perswasion or beleue enduringe) that he
 should stycke faste or cleave longe tyme in
 euell thynges. Foo: nowe long ago the
 common people is founde to be the moste
 mischeuous authour and capitayne bothe
 of spynge and also of iudgement: neyther
 was the worlde euer in so good state and
 condicion, but that the worst thynges haue
 pleased the most parte. Beware least thou
 thys wyse thyneke, no man is there that
 dothe not thys, myne elders before me
 haue walked in these steppes, of thys op
 pynion is suche a man, so greate a phylo
 sopher, so greate a diuine. This is the cus
 tome and manner of spynge of kynge,
 this wyse spue great men, this done bothe
 Bishoppes and popes, these trewely bee
 no rascals. Lette not these greate names
 moue the one pteche. I measure or iudge
 not the comon or rascall sorte by p rounne,
 estate, or degree, but by the mynde and
 stomacke. Whoso euer in the famous
 cause of Plato bounde wpth the bandes
 of thys owne affectyons, wonder at the
 bayne ymages and shadowes of thynges,
 in fiede

The common
 ple is the worst
 author of in
 iudgement

Plato myteth
 that we shoulde
 image a certen
 nnde of men to
 be bounde wpth
 eyer heads by
 of the lotyng

they could not
once see, befo
re them a wal, a
raue at they
backes hygher
then their heads.
wythout that a
fyrre, and that
all thynges
shulde come to
of fro betwene
the fyre and the
flames may be,
that the shadowes
of all thynges
shulde myghte ap-
peare vpon the
wal befoze the,
so shoulde they
see nothyng, but
shadowes. So
be the ignorant
and vlearned
people bound
with the bonds
of affection,
that they neuer
see the truth
with theyn of
offension.
The flocke of
good men is
but smal.

In stede of very true thynges, they be so com-
mon people. Shoulde he not do preposse-
rously and out of the ordre, if a man wolde
go about to trye not the stone by the ruler
or square, but the ruler by the stone? And
were it not muche moze vntreasonable, if a
man wolde go about to bowe and tourne,
not the maners of me to Christ, but Christ
to the lpying of men? Thynke it not ther-
fore well or aright, because that great men
or because that mooste men do it, but thys
wylle onely shall it be wel and right what-
soeuer is done, if it agre to þ rule of Christ
yes and therfore ought a thinge to be sus-
pected: because it pleaseth the most parte.
It is a small flocke and euer shalbe, to
whome is pleasaunt the simplicity or playe-
nesse, the pouertie, the verite of Christ. It
is a small flocke verely but a blisset, as vnto
whome onely is due the kyngdome of
heauen. Straight is the waye of vertue, &
of very fewe troden on, but none other lea-
deth to lyfe. To conclude, whether dothe a
wylle buylder fetch his ensample of the
mooste commō and vsed or of the best work?
Painters set afore them none but the best
tables or patterns of ymagerye. Our ensa-
ple is Christe, in whome onely be all rules
of blisset lpying, him may we counterfayt
without excepcion. But in good & better-
aus me, it shalbe mete that thou call to an
ensample euery thing, so farre forth as it
shall

shall agre with the first ensample of Christ:
As touching the common sorte of chrysten
men, thinke thus: that they were neuer
more corrupt, no not amongest the genti-

The comē peo-
ple of Chrysten
men be most cor-
rupt.

les, as much as concerneth the opinions
of their maners. Whoeuer as touchynge
their saye the what opinions they haue ad-
uise them. This surely is doubleste and to
be abidden by, that faith without maners
worthy of fapth, preuaileth nothyng, in
so much also that it groweth to an heape
of dampnacion.

The manner of
the worlde now
a dayes.

Scrche the histories of
antiquite, to them compare the manners
be now a dayes, whan was vertue & trewe
honestye more dispised: whan was so had
in prynces richesse gottē not regarded whēce?
In what worlde at any time was truer
that saying of Horacius: forsooth that la-
dye money geueth a wyfe with dowerye,
credence, frendshippe, noblenesse, no-
ble kynne, and also beauty. And agayne
thys saying of the same Horace, noblenes
and vertue, except a man haue good with
all, is vnder than a rushe or a strawe, who
redeth not now in good earnest that byting
mocke of the same Poete: Whiche sayns
sayns, fyrst seke money, after seke vertue.

Horace the
poete.

Whan was it of excessse more immoder-
ate than now? whan was adulterye, and
all other kyndes of vnchaste liuing, either
more appere in the sight of every man, or
more unpunished, or els lesse had shame,

¶

rebuke,

The libertie of
elde tyme.

rebuke, or abhominacion: whyle pynners
fauour theyr own vices in other, and euery
man accompteth that moſte cunningly and
beautefull to be done, whatſoener is vſed
and take vp among courtiers. To whome
ſemeth not pouerty extreme euell, & vtter
moſte ſhame and rebuke: In tyme paſt, ke
pers of queenes, ſplithy hpygardes, glori
ous or gozgiouſ perſons, louers and regar
ders of money, were caſt in the ſetthe with
rebukefull and ſclaunderous ſcoffinges &
ieſtynges, and that by authorite. And alſo
in comedies, tragedies, and other comune
playes of the gentiles, a great clapping of
handes and a ſhowte was made of the ley
people for ioye, whan vices were craſtely
and properly rebuked and checked: at the
whiche ſame vices now adapes being euell
prayſed, there is made a ſhowte & clapping
of handes for ioye, euē of the nobles & eſta
tes of chriſten men. The Athenes in theyr
comune houſe appointed for diſgiſinges &
enterludes, coulde not forbear ne ſuffre a
ieſter in playng a certain tragedy of Eus
ripides, to ſinge the woordes of a certayne
couetous man, whiche preferred moneye
onely before all other commodities & plea
ſure of mans lyfe: and they wolde playn
ly haue clapped out of the playe, pea and
violently caſte out of the houſe the player
with all the ſable, had not the poete by &
by cryſinge vp, deſpyed them to taſp a lit
tell

why the imbal
sadoys of kyn
whelp had of
feed to wholſo
greace giffes, &
hadde exhorted
hym to receyue
them, ſayinge:

Thoughe you
maye ſpace the
well ynoughe:
yet ſhal they be
neceſſarye for
your chyldren,

tell, and beholde to what poplite that soo to whom it shal
 greate a wonderer of money should come. be harde to op-
 Howe many ensamples be there in the ge- teyne to com to
 tyles, hystories of them, whpche of the co- suche honoz as
 mane welth well gouerned and ministred pona in.
 broughte nothinge into thep3 poore hous whosid and me
 holde, but an honest oppinion oz repu- red, if my chyl-
 cion, whpche set more by fidelite, thā mo- d, & shalbe lyke
 ney, by chastitie, than by lyfe, whom ney- me, thys & me
 thea prosperite coude make proude, wpld possession shal
 oz wanton, neyther aduersite could ouer- fynde theym
 comme and make heauy herted, which re- whpche barbe
 garded honeste ieopardies and daungers broughte me to
 before voluptuousnesse and pleasures. so great honoz,
 Whiche contēted onely with þ cōsciēce of if they shoulde
 pure lyfe, desired neither honours neither be vnyke me:
 rycheffe, noz any other comodities of for- I wyl not that
 tune. And to ouerhyy make no reherfall they, yet be
 of the holinesse of phosion, of the pauer noz shed and
 tie of Fabrycius more excellēt than riches augmented as
 of the stronge & couragious mynde of Ca- my cos.
 millus, of the strapte & indifferēt iudice of
 Brutus, of the chastite of pithagoras, of
 the tēperafice of Socrates, of the sound & to berrafice
 constāt vertue of Cato: & a thousand most fraude agaynst
 goodli beames of al sortes of vertues, whi his enemyes in
 che are red euery where in thistories of the tyne of mortal
 Lacedemonies, of þ Perces, of þ Athenes warre.
 & of the Romans, to our great shame be- Camillus was
 telyp. Holy Aurelius Augustine, as he hym so constānt of
 selfe witnesseth in the cōmentaries of his mynde that no
 owne confessions, long time before he put fortune coulde
 no iniury coulde

make hym bnd
 bynde to the co
 mune wealthe.
 Bute flew bys
 own connes be
 cause they con
 spyzed agaynste
 the commune
 wealthe.
 Pythagoras
 was the ancyen
 of that luyng

Socrates sayde
 that he knewe
 well hym self to
 be vnlerned,
 & he neuer lan-
 ghed, and yet
 was he incary.

The continence
 of saint Augu-
 stine.

To be a very
 chrysten man is
 accompted euery
 where a very
 vyle thyng.

Christe on hym, despised money, counted
 honours for naught, was not moued with
 glorie, pryse, or fame, and to voluptuous-
 nes kepte the byrdel so strapte, that he thā
 a ponge man, was content with one littell
 wenche, to whome he kepte also promisse
 and fapth of mariage. Suche ensamples
 among courtiers, amōg men of þ church,
 I will also save amongest religious petso-
 nes, shall not a man lightly fynde. Wyl
 any such shalbe, by and by he shal be poin-
 ted, wundred, or mocked at, as it were an
 asse amonge apes, he shalbe called to one
 vyce of all men a doting foole, a groshed
 an ppocrite, in nothyng experte, melācolp
 mad, and shall not be iudged to be a man.
 So we chrysten men honour the doctrine
 of Christ, so counterfayt we it, that euery
 where now adays nothyng is accompted
 more folishe, more vyle, more worst by to
 be ashamed of, than to be a chrysten mā in
 dede, with all hert and mynde. As though
 that epyther Christe in bayne had ben con-
 uersant in earth, or that chrystendō were
 some other thing now, than in tyme past,
 or did not indifferentlye appertayne to all
 men. I will therfore that thou from these
 men vary with all thy mynde, and esteeme
 the valure of euery thing by the comunon
 or fellowship of Christ only, who thinketh
 it not euery where to be an excellent thing
 and worthy to be numbred among þ chief
 of all

of all good thinges, of a man descende of
 a worshipful stocke & of honourable ances-
 stours, whype the thing they cal noblenesse?
 Let it not moue the one whype, whan thou
 hearest the wise men of this world, men of
 sadnesse endued with greete authozite, so
 earnestly disputing of the degrees of their
 genealogies or lynage, hauinge their fore-
 head and vpper browes drawn together
 with very great grauite, as it were a mat-
 ter of maruaylous difficulte, yea and with
 great enforcement bringyng forth playn
 typpes. No; let it moue the whā thou seest
 other so hygh mynded, for the noble actes
 of thep; grādfathers or great grādfathers
 that they thynke other in comparison off
 them selfe scarce to be men. But thou lau-
 ghynge at the errour of these men, after
 maner of Democritus, shalte compte (as
 knew it is in dede) that the onely and most
 petyte noblenesse, is too be regenerate in
 in Christ, and to be grafted and planted in
 the body of hym, too be one body and one
 spyrīt with God. Let other men be kyn-
 ges sonnes: to the, let it be the greatest ho-
 nour that can be, that thou art called, and
 art so in dede the sonne of God. Let them
 stande in thep; owne conceptes, because
 they are dayly conuersant in great prin-
 ces courtes: chose thou rather to be wyth
 Dauid vple abiecte in the house of God.
 Take hede what maner felowes Christe

Democritus
 laughed at
 what so euer
 thinge was don
 in the lyfe of
 mortal mā, it se-
 med to hym so
 folysh a thyng.

The chiefe nob-
 leenes is to be
 the sonne of god.

chose, feble persones, fooles, wyle as fou-
shyngethys worlde. In Adam we be all
bozne of lowe degre: In Chyiste we be all
one. Very noblenesse is too despise this
bayne noblenesse: very noblenesse is to be
seruaunt to Chyist. Thynke them to be
thyne ancestours, whose vertues þ bothe
louest and costerfaptest. Also harken what
the true enemyer of noblenesse sayde in the
Gospell agaynst the Jewes, which boyled
them selfe to be of the generacion of Abra-
ham: a mā verely, not excellent onely, not ry-
che onely, not the conquerour of kyniges
onely, but also for hys diuine vertues lau-
ded of God hym self, who wolde not think
this too be a noble thyng and worthye,
whereof a man mighte reioyce? Harken yet
what they herde: yea are (saide Chyiste) of
poure father the deuell, and the dedes off
poure father ye do. And heare also Paule
howe he esteemeth gentell bloudde, accor-
dinge to hys maysters rule. Not all they
(sayth he) whiche be of the circumcisiō of
Israel, be Israelites, neither all they þ be
of the seede of Abraham, be the sōnes of Abra-
ham. It is a lowe degre and shamefull, to
serue spithinesse, and to haue no kynrede
with Chyist, whiche knowlegeth kynrede
with no man, but with suche as fulfilleth
the wil of his father in heauen. He is with
much shame a bastarde, which hath þ deuell
to his father, and verely whosoener dothe
the

There may you
see howe Paule
esteemeth noble
blond.

the bedes of the deucl, hath & deucl to his
 father, except Christ lped. But the tructh
 can not lpe. The hyghest degre that cā be,
 is to be the sonne & hepe of God, & brother
 and cohepe with Christ, what they bad-
 ges & cognisances mean, let the loke. The
 badges of Christ be cōmun to all men, and
 pet moſte honourable, which be the croſſe,
 the croune of thorne, the naples, the ſpere
 the ſignes or tokens, whiche Paule reioy-
 ceth to beate in hys body. Of noblenesse
 therfore thou ſeeſt how much otherwiſe I
 wolde haue the to iudge & thynke, than the
 lay people ymagyn, who calleth not hym
 bleſſed, ryche, and happy among the com-
 mune people, whiche hath beaped together
 at home a great deale of golde? But iudge
 thou hym to be bleſſed ynough, yea that he
 ouer is bleſſed, whiche poſſeſſeth Christ, be
 ry felicitate, & of all thinges the beſt. Judge
 hym happy whiche hath bought that no-
 ble & precious Margaryte of pure mynde,
 with the loſſe yether of all hys goodes, or
 hys body alſo, whiche hath founde the
 treaſoure of wyſdomes preeponſer than all
 rycheſſe, whiche too be made ryche, hath
 bought of Christ that is moſte ryche, gold
 purified & proued with fyre, what thinges
 than be theſe whiche the commune people
 wonder at, as golde, precious ſtones, lye
 lode: in a wronge name they be ryches, in
 the true name they be very thorns, whiche

The badges of
true noblenes.

ryche men bee
not bleſſed.

what is riches

choke the sede of the worde of God, according to the parable of the Gospel. They be packes or fardels with whiche whosoever be lade, they neyther can folow poore Christ by the strapte way, neyther enter by the lowe doze into the kyngdom of heauyn.

Thynke not thy selfe better by one heyle, yf thou shouldest passe in rycheesse eyther Mydas or Cresus, but thyncke thy selfe more bounde, more tangled, more laden.

He hath ha boundantly ynough, that can manfully despise suche thinges. He is provided for sufficiently, to whome Christ promised nothyng shoulde be lackinge. He shall not be an hungred, to whose mouth the Myanna of the worde of God semeth pleasant. He shall not be naked, that hath put Christ vpon hym. I thinke this onely to be a losse as ofte as any thyng of godli-nesse is minished, and any thing of vyces is encreased. Thynke it a great lucre or advantage, whan thy mynde throughe encrease of vertue is waxen better. I thinke thou lackest nothing, as longe as thou possessest hym in whome are all thinges. But what is this which wretches eal pleasure? surely it is nothyng lesse than that it is called, what is it than? pure madnes it is, and plainly (as Brekes he wote to saye) the laughter of Aiar, swete popson, pleasant mischief. True and onely pleasure, is the inward ioye of a pure conscience. The

Mydas & Cresus were two ryche kynges.

There is no damage in the loss of ryches.

Aiar in his madness hanged by two great wynges supposynge the one to have ben Agamemnon, the

moste

moſte noble and deſpntieſt byſhe that can
 be, is the ſtudy of holy ſcripture. The moſt
 delectable ſonges, be the psalmes endited
 of the holy Ghoſt. The moſte pleaſaunte
 ſellowſhip, is the communion of all ſainc-
 tes. The hyeſt deſpntes of all, is the frui-
 tion and enioyng of the verbe truthe.
 Pourge now thy epen, pourge thy eares,
 pourge thy mouth, and Chriſt ſhall begyn
 to waſe ſwete and pleaſaunte to the, who
 taſted once ſauerly: pe if, Mileſi ſibarite,
 yfall incontinent yportours and Epicu-
 riens, ſhortly, yf the vniuerſite of ymagi-
 ners & deuilers of pleaſures ſhould heape
 together al theyr flattering ſubtilties and
 deſpnty byſhes, in compariſon of him only
 they ſhall ſeme to prouoke the to ſpue.
 That is not by and by ſwete, whiche is ſa-
 uery, but that whiche is ſauerpe too a hole
 man. If water haue the taſte of wyne too
 hym which burneth in a hote ſeuer, no man
 will call that pleaſure but a diſeaſe. Thou
 art deceyued yf thou beleue not, that verp
 teres be much moze pleaſaunt to deuout &
 holy men, than be to wicked men laughin-
 ges, mockinges, geſtinges or ſcoffinges.
 If thou alſo beleue not faſting to be ſwe-
 ter to þ one, tha to þ other pleaſures, quapls
 feſaſtes, pattiches, pyke, ſtroue, porpas,
 or the freſhe ſurgeon. And the moderate
 bordes of thone apoynted with erbes and
 frutes to be muche moze delicate, than the
 D v. coſly

other wyſes,
 his twoo moze
 tal ennemyes.
 Than wyth un-
 che laughter he
 ragged agaynſt
 chym, callinge
 many ſinners
 in theyr teache,
 but when he
 was com to his
 wyſes agayn, he
 hymſelf
 ſo, ſhame, and
 ſorrow, ſo becauſe
 ſe of voluptu-
 ſus pleaſure, ſo
 loweth miſchefe
 it maye bee well
 called the laug-
 hter of Aſar.
 Mileſi ſibarite
 were people
 whyche lyued
 delicately.
 Epicure put ſe-
 licite in volup-
 tuouſnes.
 That is ſwete
 whyche ſanou-
 rery to a whole
 man.

For the love.

costly and disdainful feastes of the other. Finally the true pleasur is, for the love of Christ, not to be once moued with false apparant pleasures. Behold now how much the worlde abuseth the names of loue and hate, whan a folishe ponge man is cleare oute of his wytte and mad for a wenches sake: that the commune people call loue, & yet is there no verper hate in the world.

True loue euen with his owne losse, despyreth to se vnto an other mannes prosple, wherunto loketh he, saue vnto hys owne pleasure? Therfoze he loueth not her, but hym selfe: how be it forsooth, he loueth not hym selfe. For no man can loue an other, except he loue hym self first, yea & excepte he loue hym self aright. No man can hate any man at all, excepte he firste hate hym selfe. Neuerthelesse somtyme to lye wel, is to hate wel, and to hate well, is to loue well, whosoever therfoze for hys lyttell pleasure (as he supposeth it) lapeth an apt and goeth aboute to begyle a mayde with flatterpnges and gyftes, with sayre promisses, to plucke from her the best thyng she hath, that is to wytte, her perspytenesse, her chastite, her simplicitie, her innocency, her good mynd, & her good name, whether semeth this mā to hate, or to loue? Certain lye there is no hate moze cruel than is this hate, whan the folishe father & mother fauour the vices of their chyliden: the com-

Endernes to
wardes they
chyliden

munne

mine saying is, how tenderlye thei thei
chyliden, whiche (whyle they folow they
owne affectiōs) regarde not at all þe welth
of they chyliden: what ether thing wyl-
l they to vs our moſte hatefull enemy the
deuel, than that we here ſinning unpuniſ-
ſhed, ſhould fall into eternal puniſhment.
They call hym an eaſy maſter & a merci-
ful prince, which at certayn greuous offen-
ces eyther wylketh or ſheweth ſauoure, þe
moze unpuniſhed me do ſpynne, þe moze
boldely and at large they may ſpynne. But
what other thing threteneth God by his
prophete to them, whome he iudgeth vn-
worthy of his mercy. And ſhal I not (ſaith
he) loke vpon poure daughters whan they
commit fornicacion, nor poure daughters
in lawe, whan they commit adultry? Un-
to David what promiſed he. I will (ſaith
he) wylth a rodde byſpte they iniquities,
and with whippes, they ſpynnes, but I
will not ſcaſer my mercy from them.

Thou ſeeſt howe all thynges are renewed
in Chryſt, and how the names of thynges
are chaunged, whoſoeuer loue hym ſelfe
otherwiſe than wel, hateth him ſelfe deadly
whoſoeuer is euell mercifull toward him
ſelfe, is a tyrant moſte cruell. To care
well, is not to regarde. To hurre well, is
to do good. To deſtrope well, is to ſaue.

Thou ſhalt care well for thy ſelfe, yf thou
ſhalte

Thalte despise the despises of the fleshe. If
in good maner thou shalt rage agaynst vi-
ces, thou shalt do to the man a good turn.
If thou shalt kill the spinner, thou shalt
save the man. If thou shalt destroye þe mā
hath made, thou shalt restore that God
hath made. Come of now and let vs go fur-
ther, what thinketh the errour of the peo-
ple power, wickednesse, manhode, and co-
wardnesse to be? Call they not him might-
ye, which can lightly hurte whome hym
lyst? al be it, it is a very odious power, too
be able to hurt, for in that are they resem-
bled to noper some wormes and Scorpions,
and to the deuell hym self, that is to wite,
in doyng harme. Onely God is mighty in
dede, whiche neyther can hurt þe he wolde
neyther yet wolde þe he coulde, for his na-
ture is to do good. But this mighty fellow
how doth he beseeche the hurt a man?
He shall take awaye thy moneye? he shall
beate thy bodye? he shall robbe the of thy
lyfe? If he do it to him that serueth God
well, he hath done a good dede, in steede of
an euell. But and þe he haue done it to an
euell man, this hath ministred the occasiō
verely, but he hath hurte hym selfe, for no
man is hurt but of hym selfe. No mā goth
about to hurt an other, except the same mā
hath much more greuously hurt hym selfe
aforehande. Thou enforcest to hurt me in
my money or goodes? Nowe haste thou
through

through the losse of charitie, butt thy selfe
moste greuouly. ¶ Thou canst not fasten a
wounde in me, but yf thou haue fyrste re-
ceiued a wounde moze greuouus ¶ Thou canst
not take from me the life of my body, one-
les thou hast slayne thine owne soule be-
fore. But Dauid, whiche to do wrong was
a man very weike and feble, to suffre wrong
moste valiaunt and strong, reioyceth he not
that he coulde do all thing in Christ? ¶ They
call hym every where manlye and bolde,
which speere and of impotent mynde, for
the leest displeasure that can be, rageth,
setheth, or boyleth in wrathe, and acqur-
teth a shrewde worde with a shrewd word,
a checke with a checke, one euell tourne w
another. Contrariwise, whosoever recey-
uynge wrong maketh nothing ado, but dis-
simuleth as no such thinge were done
hym they call a coward, a dastarde herte-
lesse, mete for nothing. But yet what is
farder of from the greatnes and valiaunt-
nes of stomacke, than with a litell worde
to be puffed asyde from the quietnes & co-
stancie of the mynde, and to be so vnable to
set at nought an other mans folishenes, &
thou shouldest thinke thy self to be no mā,
except thou diddest ouercome one shrewde
tourne with an other? But how muche
moze manfull is it, with an excellent and
large stomacke to be able to despise al ma-
ner iniuries, and mozeouer, for an euell
deede,

A bolde man
and a stronge
in dede.

dede, to recompence a good? I wolde not
call hym a bolde man, whiche durste lea-
pard on his ennemy, which scaleth castell
or towne walles, whiche (hys lyfe not re-
garded) putteth hym self in all maner ieo-
pardies, a thing comune almost to al war-
rours. But whosoever can overcome
hys owne hert, whosoever can wyl them
good, whiche dothe hym harme, praye for
them, whiche curse him, to this man is due
the propre name of a bolde and strong mā,
and of an excellent mynde. Let vs also
discusse an other thyng, what the worlde
calleth prayse, rebuke, and shame. Thou
art praysed, for what cause, & of whom? if
for fyllthy thynges and of fylthy persons,
this verely is a false prayse and a true re-
buke. Thou art dispraysed, thou art moc-
ked, or laughed at, for what cause, and of
whome: for godlinesse & innocency, & that
of euell men: this is not a rebuke, no there
is no truer prayse. Be it for sothe that euē
the hole worlde clap, stampe, & hyll at it,
yet can it not be but glorious, & of grete
prayse that Christ approueth. And though
all mortall men agre, consente, and allowe
it, cypenge with a shoute, that is a noble
dede, yet can it not be but shamefull that
displeaseth God. They call it wysdome
to gette good stoutly, whan it is
gotten, to mayntayne it lustely, and to re-
pude longe before, for the tyme to come
politikly.

True prayse.

Wysdome of
the world.

possibly. For so we heare them saye eue-
ry where, and in good earnest of them whi-
che in shorte tyme gatte substance som-
what haboundantly, he is a thyrpsty man,
ware and wyse, circumspecte and prou-
dent. Thus sayth the world, whiche is
bothe a lyer him selfe, and also hys father.
But what sayth herite? Foole sayeth he,
I will sette agayne this nyghte thy soule
from the. He had sold hys barnes with
corne, he had stuffed hys store houses with
prouision of all vytyales, and hadde lay-
de vp at home haboundauntlye of money
prough: he thoughte nothyng was to be
done more. Thus had he done, not be-
cause he entended as a neddy keeper to sette
abode on his riches heaped together, as
the poetes sayne the Diagon to haue kept
the golden flece (whiche thinge men do al-
moſte euery where) but he enteded to haue
spent ioyously, yet doth the Gospel cal
this mā a foole. For what is more folish,
what is more grosse p̄maginaciō, or more
fōdnesse, thā to gaze at shadows, & lose
the very thynges, a thyng which we be wote
to laugh at in þe famous dogge of p̄lope.
And in the maners of chryſtē men, is it not
more to be laughed at, or rather to bewept
at. We may be cōmpted a rude & vnerperce
marchant, þe knew not this saying of The
recc: For refuse money at a leaſd, is ſōtyme
a great aduantage, or whosoer wolde
receiue

whyle we gaze
at shadowes,
we lose the ve-
ry thynges, as
the dogge of
p̄lope, whiche
whyle he gaped
at the shadowe
lost his bone in
the water.

receyue a litell aduantage in hande, whā
 he knew great losse should folowe. Howe
 muche more folp shewesse and vnadvised-
 nesse is it, with so great care to make pro-
 uision for this shadowish life, eueri houre
 redp to faple, notwithstandinge that God
 wolde minstre sufficientpe, wherewith it
 should be susterned, and for the lpe to co-
 me to prouyde nothinge at all, whpche we
 must lede alway full of miserie and wret-
 chednes, if prouision be not made now a-
 foze hande with great diligence. Heare an
 other errour, they call hym perelless polp-
 tpe, and in all thynge expert, which har-
 kenynge for all maner tidinges, knoweth
 what is done thzoughoute all the worlde,
 what is þ chaunce of marchaundise, what
 the kynge of Englande entendeth, what
 new thynge is done at Rome, what is chal-
 ced in Fraunce, howe the Danes and the
 Scptes lpe, what maters greate pynnes
 haue in consaple. To make an ende Worth
 whosoever can babble with all kynnes of
 men of all maner busynes, hym they sape
 to be wyle. But what can be farder from þ
 thought of a wyle mā, oz nere to þ nature
 of a foole than to seatche for those thyn-
 ges which be done a farre of, and perhapne
 to the nothynge at all: and not so much as
 once berelpe to thynke on those thynge
 whpche are done in thyrne owne breste and
 perhapne to the onelp. Thou tellest me of
 the

To hearken for
 tydynge our
 of al countreys
 as abak.

the trouble and busynes of Englande, tel
me rather what trouble maketh in thy breist
wrathe, enuy, bodely lust, ambition, howe
ynghese be broughte into subiection,
what hope is of victorie, how much of this
host is put to fight, howe reason is de-
ked or appoynted. In these thynges if
thou shalt be watchyng and haue a quicke
care and also an eye, if thou shalt smel, if
thou shalt be circumspecte, I wil cal þe possi-
tyke and periles: and that thing whiche þe
world is wonte to cast against vs, I will
whorle agayn at him. He is not wylse at al,
whiche is not wylse for his owne prosyte.
After this maner if thou shalt examyne al
the cares of mortall men, their ioyes, ho-
pes, feares, studies, theyr myndes or iudge-
mentes, thou shalt fynde all thyng full of
error whyle they call good euell, and euell
good, whyle they make swete soure, & soure
swete: make light darkenes, and darkenes
light. And this sorte of men is the more
parte by a great deale, whiche notwithstanding
thou must at one tyme bothe desyre, if
thou woldest not to be like vnto them: and
also pitty that thou mayst desyre to haue
them lyke vnto the. And (to vse the wordes
of sainte Augustyne) than is it mete
both to wepe for them, whiche are worthe
to be laughed at, & to laugh at them whiche
are worthe to be wept for. Be not in euell
thynges conformable to this world, but

be reformed in the new wytre, that I maie
 approue not thos thynges whiche men wil
 herat, but what is the will of God, which
 is good, well pleasynge and petyte. Thou
 art very nygh leoparde and no doubt fal-
 lest sodaynly from the true waye, yf thou
 shalt begyn to loke about the what I most
 parte of men do, and to herken what they
 thynke of ymagyn. Thou whiche arte the
 chyld of lyfe and of light also, suffice that
 the dead men bury their dead: let I blynd
 capitaynes of blynde men go a waye toge-
 ther into the dyche. Se thou once more
 not the epen of thy hert any whither, from
 the fyrste patron & chiefe ensample Christ.
 Thou shalt not go out of the way, yf thou
 folow the gydng of verite. Thou shalt
 not stumble in darknesse, yf thou walke af-
 ter lighte: yf thys lyghte shyne before the
 thou shalt separate coloured good thynges
 from good thynges in dede, & euell thynges
 in dede from apparant euell thynges: thou
 shalt abhorre and not counterfayte the
 blyndenesse of the commune people ra-
 gnyng & chafnyng them selfe after the ma-
 ner of the ebbynge and flowynge of the sea
 at the moste vayne illusions and worldly
 thynges, with certayne correspes off affec-
 tions of wyathe, enuye, loue, hate, hoope,
 feare, ioye, sorowe, raging more vnquietly
 than any Euripus. The Biagmanes,
 Epnikis, Stoikes be wonte too defende
 their

Euripus is a
 certayne place
 in the sea, wher
 the cloud chaf-
 nyng leuen ty-
 mes in a daye,
 ap oir a nyght,
 so that the ship
 calayle against
 the wynde.

their dogmies and doctrine agree with the
 cathe & nable: and euen the hole worlde re-
 pugnyng, all men cryeng & backnyng a-
 gaynst them, yet holde they stilly & thing,
 wherunto they once haue geuen sure ere-
 dence. Be thou bolde likewise to fasten
 surely in thy mynde & decrees of thy secte.
 Be bolde without mistrust, and with all &
 thou canste make, to folowe the mynde of
 thyne authour, departing from all contra-
 ry opinions and sectes.

Cinches be the
 folowers of de
 oyces the phy
 losopher, wher
 the sayd things
 checke the
 vices of men.

Here foloweth opinions mete
 for a christen man.

Capitulo.

xv.

Let this excellent learning and wordes
 of the true christen saythe bee
 sure & stedfast with the, that no chri-
 sten man may thinke that he is born
 for hym self, neyther ought to haue & mind
 to liue to him self: but whatsoeuer he hath
 whatsoeuer he is, that all together lette
 hym ascribe not to hym self, but vnto God
 the authour therof, and of whome it came,
 all his goodes let him thynke to be com-
 mune to all men. The charite of a christen
 man, knoweth no properte: lette hym loue
 good men in Chyste, euell men for Chry-
 stes sake, whiche so loued vs for the whan
 we were yet hys enemies, that he besto-
 wed hym selfe on vs altogether for our re-
 demption. Let hym embrace the one be-
 cause they be good, the other neuertheles

We must detye
 & abhorre the
 vices, but not
 the man.

to make them good. We maye hate no man
 at all, no more trulpy than a fapthfull ioh-
 sicion hateth a specke man. Let hym be an
 ennemy onely vnto vices. The greater
 disease is, the greater care will pure chari-
 tie haue thereto. He is an adulter, he hath
 committed sacrilege, he is a Turke. Let a
 chrissten man detye the adulterer, not the
 man, let hym dispyse the committer of sa-
 crilege, not the man, let hym kyl a Turke,
 not the man, let hym fynde the meanes
 that the euell man maye perperche whome
 he made hym selfe, but so that the man be
 saued whome God made. Let hym wil wel
 wyllly well, and do well to all men vnfa-
 nedly. Nepther hurt them which haue de-
 serued it: and do good to them which haue
 not deserued it. Let hym be glad of al mens
 commodities as well as of hys owne; and
 also be sorpe for all mens harmes none o-
 therwise than for his owne. For verely
 this is that whiche the Apostle commaun-
 deth. To wepe with them that wepe, to ioy
 with them that ioye, ye let hym take an
 other mans harme greuouser than his owne
 and of hys brothers welth be gladder than
 of hys owne. It is not a chrissten mans part
 to thinke on this wyse: what haue I to do
 with this felowe, I know not whether he
 be blacke or whyte, he is vnknewe to me
 he is a straunger to me, he neuer did ought
 for me, he hath hurt me somtime, but dy-
 my

me neuer good. Thynke none of these thynges. Remembre onelp for what deseruing what thynges Christ hath done to the, who wolde haue hys kynnesse towarde the to be recompensed, not in him selfe, but in thy neyghbor. Onelp se of what thynges he hath nede, and what thou arte able too do for hym. Thynke this thyng onelp, he is my brother in the Lorde coheyre in Christ, a membre of the same body, redeemed with one bloude, a fellow in the commune faith, called vnto the very same grace and felicity of the lyfe to come. As the Apostle said one body and one spyrte, euen as ye be called in one hope of your calling, one Lord, and one faith, one baptisme, one God and father of all whiche is aboue all and euery where, and in all vs. How can he be a stranger too whome thou arte coupled with so manifolde bondes of vnite? Among gentiles let those circumstances of the Iethenens be of some valure and weyght, ether vnto beneuolence or vnto maluolence he is a cptyen of the same cptye, he is off aliaunce, he is my cosyn, he is my familiar frende, he is my fathers frende, he hath well deserued, he is kynde, borne of an honest stocke, speche or otherwise. In Christe all these thynges epytha be nothing, or as let the mynde of Paule be all one, and the very self same thing. Let this one thyng be ever present befoze thyne eyes, and it

is ynough, he is my self, he is my brother
 in Christ, what soeuer is bestowed vpon any
 member rebounded it not to all the bodye, &
 fild thence into the head: we all be members
 eche one of another. Members clewing toge-
 ther make a body. The head of the body is
 Iesus Christ, the head of Christe is God.
 It is done to the, it is done to euery one, it
 is done to Christ, it is done to God: what-
 soeuer is done to any one member whiche so
 euer it be, whether it be well done or euell.
 All these thinges are one God, Christ, the
 body & the members. That saying hath no
 place conueniently amonge christen men,
 lyke with lyke. And þ sayinge vnlikenesse
 is the mother of hate. For vnto what pur-
 pose pertaynen wordes of discretio where
 so great vnite is. It saoureth not of chri-
 sten sayth that communly a courtier to a
 towne dweller: one of the countrey too an
 inhabiter of the cite: a man of hyghe de-
 gree, to an other of lowe degree: an officer
 too hym that is officelesse: the ryche too
 the poore: a man of honour, to a vble per-
 son: the myghty to the weake: the Italian
 to the Germanye: the Frenchman to the
 Englishman: the English to the Scotte
 the Gramarien to the diuine: the Logici-
 ner to the Gramarien: the physician to the
 man of lawe: the learned to the vnlearned:
 the eloquent to hym that is not facounde
 and lacketh vtterance: the single to the
 married

marryed: the ponge to the olde: the clerke
to the lay man: the priefte too the moncke:
the Carmeytes to the Jacobytes: & that
(least I reherse all dyuersities) in a verpe
trylle vnlyke to vnlyke, is somewhat par-
tiall & vnkynde, where is charitie whiche
loueth euen her enemy? whā the surname
chaunged, whā the colour of the vesture
a litel altered, whā the gyrdle or the hood
and lyke fantasies of men make me hated
vnto the? wher rather leaue we not these
chyldeyshe trylles, & accustome to haue be-
foze our eyes that which pertaineth to the
very thinge: wherof saule warneth vs in
many places, that al we in Christ the head
be members of one body, endued with life
by one spyrte (ys so be we lyue in him) so
that we should neyther enuy the happier
members, & shoulde gladly socour & ayde the
weake members: that we might perceiue &
vnderstande oure selfe to haue receyued a
good turne, whā we haue done anye be-
nefyte to oure neyghbour: & that we oure
selfe be hurte, whā hurte is done to oure
brother, neyther shoulde any man study pri-
uately for hym selfe: but every man for his
owne parte shoulde bestowe in comen that
thinge whiche he hath receyued of God,
that al thinges might redounde & redolde
thither agayne, from whence they spronge,
that is to wete, from the head. Whys be-
telp is the thinge whiche saule wyrteth

Charitie is not
in them whiche
hate an other
man because
hys vesture or
garmente is a
lytell altered
and chaunged.

Let every man
bestowe in com-
men what so e-
uer he receiued
of God.

to the Corinthians, saying. As the body is one & hath many members, and all the members of the body though they be many, yet be they but one body: even so likewise is Christ. For in one spirit we be all baptised to make one body, whether we be Jewes or gentiles, whether we be bond or free, and all we have drunk of one cuppe (for the body sayth paul) is not one member but many. If I note shall say, I am not the hand, I am not of the body: is he therefore not of the body? if the eare shall say, I am not the eye, I am not of the body: is he therefore not of the body? if all the body should be the eye, where is then the hearing: if all the body were the hearing, where then should be the smelling. But now god hath put the members every one of them in the body, as it pleased him. For if all were but one member, where were the body? But now we verily bene there many members, yet but one body. The eye can not say to the hand I have no neede of thy helpe, or againe the head to the fete, ye be not to be necessary. But much rather those members of the body which seme to be the weaker, are more necessary: & to those whiche we thynke to be the viler members of the body, we geue more habundaunt honour. And those whych be our vn honest members haue more haboundaunt honour, for our honest members haue neede of nothyng. But god hath tempered &

ordred

And the body, geuing plenteous honoure
 to that parte whych lacked; because there
 shold be no scisme, diuision, debate or strife
 in the body, but that the members shold
 care one for an other indifferently. But it
 is he whiche is the body of Christe, and
 members one dependynge of an other. He
 wryteth lyke thynges to the Romaynes.
 For as we (saythe he) in one body haue
 manie members, & all members haue not
 one offyce. Euen so we beynge manie are
 but one body in Christe. And euerp one the
 members one of an other, haueynge gyftes
 dyuers after the grace whych is gauen to
 vs. And agayne to the Ephesiens doyng
 trouthe (saythe he) in charytie, let vs by al
 manner thynges growe in hym whych is
 the head, that is to wete Christ, in whome
 the hole body compact and knyt by euerp
 ioynte mynistringe one to an other accordyng
 to the act and working of euerp part
 in his measure, maketh the encrease of the
 body for the edifying of hym selfe in cha-
 rite. And in an other place he biddeth eue-
 ry man to beate one anothers burden, be-
 cause we be members one of another. Like
 the whether they pertain vnto this bodye
 whom thou hearest speaking euerp where
 after this maner. It is my good, it came to
 me by inheritauce, I possesse it by ryght
 and not by fraude, whye shall not I vse it
 and abuse it after myne owne mynde? whye

Every member
 hath his own
 parton neces-
 sarye to the pro-
 fit of the soule

Should I geue them of it any deale at al to
whome I owe nothyng? I spell, I wake,
I destroy, that which pearyeth is myne
owne, it maketh no matter to other. Thy
membze complayneth & grinneth for hun-
ger, and thou spewest vp partridges. Thy
naked brother shivereth for colde: & with
the so great plenty of raiment is corrupte
with mothes and lōg lping. One nightes
disinge hath he lost the a thousand peces of
golde, whyle in the meane season some
wretched wenche (nede compellynge her)
hath set forth her chastyte to sell, & is be-
come a comune harlot, and thus perissheth
the soule for whom Christ hath bestowed
his lyfe. Thou sayest agayn: what is that
to me. I entreate that which is mine after
mine owne fashion: and after al this with
this so corrupt a mynde, thinkest thou thy
self to be a churche man, which art not ones
a man verely? Thou herest in þ presence of
a great multitude the good name of Iesus
of this or that man to be hurt, thou holdest
thy peace, or peradventure reioycest & art wel
content with the backbiter. Thou sayst I
wolde haue reioyced him if those thinges
whiche were spoken had pertained to me,
but I haue nothing a do with him wherch
was there sclaundred. Than to conclude,
thou haste nothyng a doe with the bodye,
if thou haue nothyng a do with the mem-
bze, neither haste thou ought a do with the
head

head, verely if the body nothing apertayne
 to the. A man (say they now a dapes) wpth
 violence may defend & put a backe viollee
 what the emperours lawes permit I passe
 not theron. This I meruaile howe these
 boyces came into the maners of Chyften
 men, I haue hurt hym, but I was provo-
 ked, I had leuer hurt than be hurte. Be it,
 mans lawes may not punishe that which
 they haue permitted. But what wpll the
 Emperoure Chyriste do, if thou begyle hys
 law which is wrytten in Matthe? I com-
 maunde you (sayth Chyrist there) not once
 to withstand harme: but if a mā shall geue
 the a blow on the right cheke, offer to hym
 also the other. And who so euer wpl stryue
 wpth the in the lawe, and take fro the thy
 cote, pelde vp to him also thy cloke or mā-
 tell. And who so euer shall compell the to
 go wpth hym one myle, go with hym two
 mo other. Loue your ennemyes, & do good
 to them which hate you, and pray for them
 whiche persecute you and ppeke maters a-
 gaynst you, that ye maye be the sonnes of
 your father which is in heaue, which ma-
 keth þ sonne to ryle vpon good & euil, and
 sendeth rayn vpon iust & vniust. Thou an-
 swerest, he spake not this to me, he spake
 it to his apostles, he spake it to perfitt per-
 sons. Werddest thou not how he sayd, that
 ye maye be the sonnes of your father: if thou
 care not to be the sonne of god, that lawe
 pertayn-

well not be
 gaunce.

Christ to speak
to all Chryſten
men.

perſeyneth not to the. Nevertheless he is
not good hereby that wolde not be perſeyte
for he also another thyng: if thou desyre
no reward, the commaundement belongeth
not to the: for it foloweth. If ye loue the
which loue you, what reward shall ye
haue: as who shuld say none: for surely to
doe this thyng is not vertue: but not to
do it, is myschance. There is dette of ney-
ther syde where is iuste recompence made
of booth sydes. Heate thou Dauid the
great counsaillour & interpretour of Chri-
stes lawe. Blisse (saythe he) theym that
perſecute you, blisse them, and curse them
in no wise, rendyng to no man euell for
euell. If it maye be as muche as in you
is, hauinge reast and peace wth all men,
not defendyng yourſelle my best beloued
brytherne, but geue place and withſtande
ye not wrathe: for it is wyrtten. Ven-
geaunce shall bee reſerued to mee, and I
will quite them saythe our Lorde. But
if thine ennemye shall bee hungrye, geue
to hym meate: if he be a thurstie, geue to
him drinke: for if thou do this, thou shalt
heape coles of fire vpon hys head. Be not
overcome of euell, but overcome euell in
goodnesse. What shall than folowe sayst
thou, if I shall with my softnesse nourish
vp the knappishnes or malice & frowarde
adacitie of an other man, and in suffring
an olde inurte prouoke a newe? If thou
can

can withoute thyne owne euell eyther a
 word or put by euill, no man forbyddeth
 the to do it: but if not, looke thou sape not
 it is better to doe than to suffice. Amende
 thyne enemye if thou can, eyther ladinge
 hym wpth benefytes, or ouercompyng hym
 wpth mekenesse. If that heape not, it is
 better that the one pearse the than bothe: it
 is better that thou wate speche wpth the
 lurre and aduantage of paciēce, than that
 wyle eyther to other rendreth euil, bothe
 be made euill. Let this therefore be a decre
 among Christen men, to compare with all
 men in loue, in mekenesse, and in benefy-
 tes, or doyng good: but in stryppng, hate,
 or backbytng, in rebukes and iniurie, to
 geue place euent to them that be of lowest
 degre, and that wpth good wyl. But he is
 unworthy to whome a good turne should
 be done, or an euil forgiven, yet is it mete
 for the to do it, and Christe is worthy for
 whose sake it is done. I wyl neyther
 (say they) hurte any manne neither suffice
 my selfe to be hurte: yet when thou arte
 hurt, se thou forgue the trespase with all
 thy hearte, prouidinge alwaies that no-
 thinge be whiche anie man should remitte
 or forgue vnto the. Be as ware and di-
 ligent in auoidinge that none offence or
 trespasse procede fro the, as thou art easie
 and ready to remitte an other mans. The
 greater man thou arte, so muche the more

To a Christen
 mā it is better
 to suffer than
 to do.

The decre of
 Christen men.

Offences must
 be forgiven.

Submit

A gentylman,

A scholering man,

A ryche man,

poouerte is not
enoyed to
monkes only.

Submytte thy selfe, that thou in charite
applye thy self to al men. If thou come of
a noble stocke, maners worthy of Chryste
shal not dishonour, but honour the noble-
nesse of thy birth. If thou be conyng and
well learned, so much the more soberly sus-
fer & amend the ignorance of þ vnlearned
The more is committed & lente to the, the
more art thou bound to thy brother. Thou
art rich, remembre thou art the dispenser,
not the Lord: take hede circumspectly how
thou entrest the commune good. Bele-
uest thou the propriete was prohibyt and
voluntary pouertie enioyned to monkes
only? Thou art discepued, bothe pertain
to all christen menne. The lawe punyssheth
the if thou take away any thyng of an o-
ther mans: it punyssheth not if thou wylth
drawe thyne owne fro thy neaby brother.
But Chryste wyl punyssh bothe. If thou
be an offyee, let not the honour make the
more perse, but let the charge make the
more dyligent and fuller of care. I beare
(sayst thou) no office of the church, I am
not a shepherd or a byshop. Let vs graunt
that, but also thou art not a christen man:
loke thou of whence thou arte, if thou be
not of the church. So greaful Chryste is
comen into contempt to the worlde, that
they thynke it a goodly & excellen thyng
to haue nothyng to do wylth hym: & that
so much the more euery man shuld be dys-
pyssed

offered the more coupled he were to hym.
Darest thou not dauple of the lay parsons
in theyr surp the names of a cleerke, of a
preeft, of a monke, to be cast in our tethes
in steede of a sharpe and cruell rebuke, say-
ing thou cleerke, thou preeft, thou monke
that thou art: & that is done bitterly wpth
none other mprnde, wpth none ether voyce
than if they should cast in our tethes incest
or sacrilege. I verily meruayle why they
also call not in our tethes baptysme, why
also they obiecte not agaynst vs wpth the
sacragyns the name of Christ as an obpro-
brious thyng. If they sayd an euil clerke,
an vnworthye preeft, or an vnreliggyous
monke, in that they myght be soffred as me
which note the manners of the persones,
and not despyse the professyon of vertue.
But who so euer counteth to their gloire
and praiseth the deflouring of virgins, good
taken awaye in warre, money eyther won
or lost at dice, or other chaunce, & haue no-
thinge to lay agaynst an other man more
spyrefull or obprobrious, or more to be a-
shamed of, than the names of a monke or
a preeft. Certaynly it is easy to coniecture
what these, in name only christen menne
iudge of Christe. There is not one lord of
the bishops, and an other of the temporal
officers: but both be vnder one, and to the
same, bothe must geue accomptes. If thou
loke any other where, saue vnto hym only
either

A symonyake.

A piete note
for hyppocrites &
other officers.

He is worthy
to be an officer
whiche is in
office agaynst
his will.

either when thou receyuest the office, or
when thou must best it, it maketh no ma-
ter though the world call the not a symo-
nyake, he surely will punish the as a symo-
nyake. If thou labour & make meanes
to obtayne a comune office, not to profite
in comune, but to provide for thine owne
welthe ppyuatly, and to aduenge thy selfe
of them, to whome thou owest a grudge,
thy office is buyery or robbery afoze God.
Thou huntest after theues, not that he
should receiue his owne that is robbed,
but lest it should not be with the whiche
is with the theues. How much difference
I praye the, is there betwene the theues &
the, except peradventure that they be the
robbers of marchantes, & thou the robber
of robbers. In conclusion, except thou
beare thine office with thys mynde, that
thou be redy, & that with the losse, I will
not save of thy goodes, but of thy lyfe, to
defende that whiche is right, & Christe will
not approue thy administracion. I will
adde also an other thyng of the mynde, &
iudgement of Plato. A man is worthy
of an office, whiche is glady in an office.
If thou be a pynce, beware lest these pes-
sillous wptches, the voyces of flatterers
enchaurt or bewptche the. Thou arte a
Lord, ouer the lawes thou arte free, what
soeuer thou doest is honeste, to the is law-
full whatsoeuer thou list. Those thynges
pertayne

perhapne not to the, whiche are preached
 dayly of priestes to the commune people,
 pra but thinke thou rather whiche is true,
 that there is one mayster ouer all mē, and
 he is Christ Iesus, to whome thou ough-
 test to be as lyke as is possible, to whome þ
 oughdest to conspyne thy selfe in all thin-
 ges, as vnto hym certaily whose authori-
 te or coume thou bearest. No man ought to
 folow hys doctrine moze straptly thā thou
 of whome he will aske accomptes moze
 straptly than of other. Thinke not forth-
 with that to be ryght which thou wilt, but
 onely will thou whiche is righte, whatso-
 euer may be fylthy to any man in þ world,
 se thou thinke not that an honest thyng
 to the, but in no wyse permitte to thy selfe
 any thyng, which is vsed to be forgiven &
 pardoned amonge the comun sort. That
 which in other men is but a small trespass,
 thyne in thy selfe to be a great outrage-
 ous excesse. Let not thy rycheffe greater
 than the rycheffe of the commune people,
 bynge vnto the honour, reuerence & digni-
 tie, fauour, and authorite: but let thy ma-
 ners better than the manners of the com-
 mune people vtterly deserue them. Suffre
 not the comun people to wonder at those
 thynges in the, wherewith are provoked &
 mypfed the very same mischeuous dedes,
 which thou punishest dayly. Take awaye
 this wondryng and prayse of richesse, and

Christ is Lord
 bothe of laye
 mā and also of
 priestes.

Desire but that
 which is right.

The honesty of
 good maners.

where be theues, where be oppressours of
the cōmune welth, where be cōmitters of
sacrilege, where be errāt theues and rob-
bers of reuers: take away wōdōing at vo-
luptuousnes, & where be rauishers of wo-
men, where be adulterers: As often as thou
wilt appeare somwhat according after thy
degre amōg thy frēdes & subiectes, or them
ouer whome thou bearest office, rowme of
authorite, open not thy riches & treasure
to the epen of folishe persones, whan thou
wilt seme somwhat welth, shewe not in
bois the riotous example of expence, and
voluptuousnes, & pass of all let them lerne
in the to despise suche thinges, let them
learne to honour vertue, to haue measure
in pīce, to reioyce in tēperaunce, to geue
honour to sobze lowlinesse or mekenesse.
Let none of those thinges bee sene in thy
maners and conuersacion, whiche thyne
authorite punisheth in the maners & con-
uersacion of the people. Thou shalt ban-
nise the euell dedes in the best wyse, yf men
shall not see riches and voluptuousnes, &
mater & grounde of euell dedes to be magni-
fied in the. Thou shalt not despise in com-
parison of thy selfe any man, no not the
vylest of the lowest degree, for commune &
indifferēt is the price wherewith ye both
were redeemed. Let not the nypse of ambi-
cion, neither fiercenes, neither weapons,
nor men of the garde defende the from cō-
tempt

tempte, but purenesse of linage, grauitie,
 maners vncorrupte & sounde from all ma-
 ner vices of the comune people. Nothing
 forbiddeth (in bearinge rule) too kepe the
 chiefe rourne, and yet in charite to discern
 no rowme. Thinke bearinge of rowme or
 rule to be this, not to excell and go before
 other men in habundaunce of riches, but
 to profite all men as muche as is possible.
 Tourne not to thine own profit thinges
 whiche are commune, but bestowe those
 thinges whiche be thine owne, and thine
 owne selfe altogether vpon the commune
 wealth. The comune people oweth verie
 many thinges too the, but thou owest all
 thinges to them. Thoughethine eares be
 compelled to suffre names of ambition, as
 moſte might, moſte chrestened, holinesse,
 and maiesty, yet let thy mynd not be a know-
 wen of them, but referte all these thinges
 into Christe, to whome onely they agree.
 Let the cryme of treason againste thine
 own person (which other with great wo-
 des make an hapnous offence) be counted
 of the a very trifle. He violateth the mai-
 esty of a prince in dede, which in the prices
 name dothe any thinge cruelly, violently,
 mischeuously contrary to right. Let no
 mans iniury moue the lesse thā that which
 pertaineth to þ priuatli. Remēbre thou art
 a comune person, & that thou oughtest not
 to thinke but of that which is comune. If

The rule of epi-
 ſcopall paynes.

The maiesty
 of a prince.

The maner
forme of be-
rule must be
of Chyfte.

thou haue anye courage with the credy-
nesse of wytte, consider with thy selfe not
how great a man thou art, but how greate
a charge thou bearest on thy backe: & the
more inieopardye thou arte, so muche the
lesse fauour thy self, fetching ensample of
sinistring thynne office, not of thy prede-
cessours, or els of flatterers, but of Chyft:
for what is more vnrasonable, than that
a chyften prince should set before him for
an ensample. Hanniball, great Alexander,
Cesar, or Pompey, in þ which same per-
sonnes whan he can not attayne some cer-
taine vertues, he shall counterfayte those
thinges most chiefly, whiche onely were
to be refused and auoided. Let it not forth
withall be take for an ensample of Cesar
had none any thinge lauded in histories,
but if he haue done any thinge whiche va-
rieth not from the doctrine of our Lorde
Jesu Chyft, or els be suche, þ though it be
not worthy to be counterfayted, yet may it
be applyed to þ study or exercise of vertue.
Let not an hole empyre be of so great va-
lure to the, that thou woldest wptynglye
oure bowe from the righte putte of that
rather than thou shouldest put of Chyfte.
Doubte not Chyfte hath to make the a-
mendes for the empyre refused, a ferre better
thinge than the empyre. Nothng is so
comly, so excellēt, so glorious vnto kinges
as to drawe as nyghe as is possible vnto
the

what is comly
for prynces.

the similitude of the hyghest kynge Iesu,
 whiche as he was the greatest, soe was he
 also the best. But that he was the greatest
 that dissimuled he, and hpd secrete here in
 earth: that he was the best, that had he le-
 uer we shuld perceiue and fele, because he
 had leuer we shuld counterfayt that. He
 denyed his kynngdom to be of this world,
 whan he was lord of heauen & earth also.
 But the prynces of the gentyles vse domi-
 nion vpon them. A chursten man exercep-
 seth no power ouer hys, but charitie, & he
 whiche is the chiefe, thinketh hym selte
 to be minister vnto all men, not mayster or
 lord, wherefore I meruayle the more a
 great deale, howe these ambitious names
 of power and dominion were brought in,
 euen vnto the very popes and bishops, &
 that oure diuines be not ashamed no lesse
 indiscretly then ambitiously to be called
 myer where oure maisters, whan Chyriste
 forbade his disciples, that they shoud not
 suffre to be called either lordes or maisters
 for we must remembre that one is in hea-
 uen bothe lord & mayster Chyriste Iesus,
 whiche is also head vnto vs all. Apostle,
 shepherde, Bishop, be names of office, or
 seruaice, not of dominion and rule. Pope,
 Abbot, be names of loue, not of power.
 But why entre I into that greate sea of
 comune errours? vnto whatsoeuer kynde
 of men he shal turne him self, a very spual

Chyriste is the
 greatest, he is
 also the best.

The clergy is
 touched of am-
 bition & bayne
 titles of na-
 mes.

The names of
 offyce.

man shal se many thynges whiche he maye
 laugh at, & mo which he ought to wepe at,
 he shal se very many opinions to farre cor-
 rupt & varieng from the doctrine of Christ
 bothe farre & wyde. Of the whiche a great
 parte springeth there hēce, that wee have
 brought even into christendome a certayne
 worlde, and that whiche is readde of the
 worlde amonge the olde diuines, men of
 small learning now a days referte to them
 whiche be not monkes. The worlde in the
 gospel with the Apostles, with saint Au-
 gustine, Ambrose, and Hierome, be called
 infideles, straungers from the faythe, the
 ennemies of the crosse of Christ. Blasphemes
 of God, they that are such care for to
 morow and for the tyme to come, for who-
 soeuer mistrusteth Christe, neyther beleue
 on him, they be they which fight and strue
 for riches, for rule, for worldly pleasure,
 as men whiche blynded with delusions of
 senceible thynges, set their myndes & holl
 affections vppon appatent good thynges,
 in stede of very good thynges. This worlde
 hath not knowen Christ the very and true
 light. This worlde is altogether set on
 misgiefte, loueth hym selfe, lyeth to him
 selfe, studieth for hym selfe and for his own
 pleasure, and all for lacke he hath not put
 vpon him Christe, whiche is very and true
 charite. fro this worlde separated Christe
 not his Apostles onely, but all men, who-
 soeuer

sooner and as many as he iudged worthe
 of hym. After what maner than a falsch
 3 praye you, do we myngle with christen-
 dom this worlde every where in holy scrip-
 ture condemned? and with thee vayne
 name of the worlde, fauoure, flatter, and
 mayntaine oure owne vyces? Many does
 iours and teachers augmente thys pesti-
 lence, which corrupting the worde of God
 (as Paule sayth) wresten and falschonen
 his holy scripture accordinge to the man-
 ners of every time, whan it were more con-
 uenient that the maners shoulde be adref-
 sed & amended by the rule of his scripture.
 And no mischeuouse kynde of flatteringe
 betwylp is there, than whan with the wor-
 des of the Gospell and of the prophetes we
 flatter the diseases of the mynde, and cure
 them not. A prince heareth all power is of
 God: forthwith (as the prouerbe saith) his
 combe riseth, why hath the scripture made
 the hygh or swellynge in mynde, rather
 than circumspecte and careful? Thinkest
 thou that God hath committed too the an-
 empye to be gouerned, and thinkest thou
 not that the same will requyre of thee a
 strypt rekeninge of the ordzinge thereof?
 The couetous man heareth it to be forbid
 vnto chriстен men too haue two cotes at
 once. The diuine interpreteth the seconde
 cote to be whatsoeuer shoulde be superflu-
 ous & more than ynough for the necessitie

All power is
 of God.

Thou shalt
 not haue two
 coates.

An newe order
of charytye.

Of nature, & shuld apertayne to the disease
of couetousnesse: that is verp well (saythe
the grosse felowe) for I pet lacke verp ma-
ny thynges. The naturall wyse man, and
solde from charytye heareth thes to be the
orde of charitie, that thou sholdest regard
a set more of thyne owne money, than of
an other mans, of thine owne life, than of
an other mans, of thyne owne fame, than
of an other mans. I wyl therfore sayth he
geue nothing, lest peraduenture I shuld
lacke my selfe. I wyl not defend an other
mans good fame or good name, least mine
owne be spotted therby. I wil forsake my
brother in ieopardy, least I my selfe shold
fat in pearle also. To speke shortly, I wyl
lyue all together to my selfe, that no inco-
moditie come to me for any other mannes
cause. We haue also learned, of holy men
haue done any thyng not to be counterfay-
ted or folowed, to take onelpe of theym &
drawe it into the ensample of Iupynge.
Adulterers & murderers flateren & claue
them selues with the example of Dauid.
Suche as gapeth after worldlye rychesse,
lay agaynst vs for their excuse the Abra-
ham. Princes which count it but a sporte
or pastime euery where to corrupt and de-
file virgyns, nombze and rekē by, to cloke
theyr vyce, the queenes & concubines of Sa-
lomon. They whose belly is theyr God,
sayeth for theyr excuse the drunkennes of
Noe

Doe. Incerkes whiche pollute their owne
 kynswomen, cloke & couer their filthynes
 with the ensample of Loth, whych laye wyth
 his owne daughters. Why tourne we our
 eyes from Christe to these men? I dare be
 bolde to saye that it ought not to be coun-
 terfayted & folowed, no not so muche as
 in the prophetes or Chykses Apostles be-
 trayd, if any thyng swarue or wy from the
 doctrine of Christe. But if it delite me so
 greatly to counterfayt holy sinners, I do
 not gapesape them, so that they counter-
 fait them hole and al together. Thou hast
 folowed Dauid in adulterye, muche more
 folowe hym in repentaunce. Thou hast
 counterfayted Mary Magdaleyne a sinner,
 counterfayte her also lounge muche
 counterfayte her wepinge, counterfayte
 her castynge her selfe downe at the fete of
 Jesu. Thou hast persecuted the church of
 God, as Paule dyd, thou hast forsworne
 thy selfe as Peter dyd: Se lykewyse that
 thou stretch forth thy necke for the saich
 and relygion of Christe, after the ensam-
 ple of Paule, and that thou feare not the
 crosse no more than Peter. For this cause
 God suffreth euen greate and right excel-
 lente menne also to fall in to certayne by-
 res, that we whan we haue fallen, shoulde
 not despayre: but with this condicion, yf
 that we, as we haue bene their felowes in
 sinning and doing amysse, euen so wll be

R. b.

their

Nothyng ought to be counterfayted whiche barpe from Christe.

Wetern good
things to eny.

A conceyted
man foloweth
not Abraham,

Cresus.

theyr Companions and parteners in the
amendpnce of our synnes and mysdoes.
How do we greatly praise and magnifye
that same thyng whiche was not to be
counterfayted and folowed, and certayne
thynges whiche were well done of them,
we do depraue and corrupt, after the ma-
ner of spyders suckynge oute the popson
onlye, yf anye be therta, orelse tournynge
euen the holsome iuce also in to popson
to our selues. What dothe Abrahams ex-
ample belonge to the, whiche maketh of
thy money thy god? Bpcause he was enri-
ched with the encrease of cattel (God ma-
kyng hys substance and goodes prospe-
rouslie to multiplye) and that in the olde
lawe, whych was but carnal: That it there-
fore be lawfull to the whiche arte a Chri-
sten man, by ryght or wronge, by hooke or
crooke, from whence so euer it bee, to heape
together the rychesse of Cresus, whiche
thou myghtest eyther euill sped and lewd-
ly waste, orelles (whiche is a greate deale
worse) hyde and burie mooste couetously,
depe in the grounde. How lytel Abraham
dyd set hys mynde vppon his goodes & ry-
chesse, whiche came to him haboundantly
by the yrowne accorde, euen this thyng
may be an euident token and profe, that
wpythout delay at the voice of god coma-
nding him, he brought forth his onlye sone
to be slayne. Howe muche thyngest thou
despyled

despyed he his droues of Oren: whyche
 despyed even bys owne sone: And thou
 kest thou whyche dreamest nothyng elsse
 but of filthy lucre and advantage, whych
 prayest and settest by nothyng but onlpe
 money, whych art ready as sone as there
 chaunce any hoope of lucre, be it neuer so
 lytell, eyther to deceyue thy brother, or to
 set Christ at naught, that there is anye si-
 militude or lyke thyng betwene thee and
 Abraham: The simple & innocent wenches
 the daughters of Loth, whan they beheld
 al the region round about on euerye parte
 byrnyng and flampng wpth fyre, and
 supposed that it which was than in syght
 afore their eyen had ben al the hole world,
 and that no man was preserued from that
 so large and wastfull fyre: but onlpe they
 selues, lappniuely and by stclth with their
 owne father, not of a filthy, but vertuous
 & holy purpose, that is to wyte, least none
 issue of mankind shoulde haue remayned
 after them, and that whan thys precepte
 of God (growe and multiply) was as yet
 in full bygoure and strengthe. And darest
 thou compare thy fylthy and prodigious
 voluptuousnes and lechery, with the dede
 of these wenches: Nay I wold not doubt
 to counte thy matrimonye not so good as
 their incest committed with theyr father,
 if in matrimonye thou dost not stude for
 issue, but to satisfie thyne owne volup-
 tuous

Wedy to de-
 ceine thy bro-
 ther for money.

The myldebed
of sinnes of ho
li men we passe
farre nome a
dayes, and that
many wayes.

tuous appetyte of lust. ¶ Dauid after so
many excellent and noble ensamples of
vertue and good liuinge shewed, fell once
into adulterye, by occasion and oportu-
nitie geuen him: and shall it bee lawefull
therfore to the straghtwape at thy lyber-
tye, to roll, walter and tumble from house
to house in other mennes beddes all thy
lyfe longe? Peter ones for feare of deathe
denyed hys master Christe, for whose sa-
ke afterwarde he dyed wth good wyll:
shall it be lawfull thynckest thou to the
to forswere thy self for euery tryfle? Paule
spinned not purpofelye and for the no-
nes, but fell throughe ignorauce: whan
he was warned and taughte, hee repented
forthwpyth, and came into the ryghtwape.
Thou bothe warr and wyse, and seynge
what thou doest, wittinglye and willing-
ly continuest from pouthe to age in vyces
and synnes, and yet by the ensample of
Paule strokest thou thyne owne heade.
Matthew being commaunded but wth
one worde, withoute any taryng, at once
ytterly forsoke all his office of receiuinge
custome or tollage: but arte thou so swor-
ne and marped to thy money, that nei-
ther so many ensamples of holy men, nei-
ther the Gospelles so often hearde, nor so
many preachenges can deuorce or plucke
the from it. The Bpshoppes saye vnto
me, Saynte Augustyne (as it is redde) had
two

and soueraygne Ladies or Concubynes: but he than was an heathen man, and
 he be nourished vpp in chrystendome: he
 was ponge, and oure heades be hoare for
 age. A worshypfull comparyson, bycause
 that he beyng pong, and also an heathen
 man, to auoyde the snares of matrimo-
 ny, had a lytell uene in stede of a wyfe,
 and yet to her whiche was not his wyfe,
 kepte he the promise of wedlocke. Shall
 it be therfore the lesse shame for vs chrysten
 men beyng olde, beyng priestes, yea be-
 yng byshoppes, to be al together spotted
 & spyled in euery puddle one after an other
 of bodily lustes? Farewell good manners
 whan we haue geuen to vices the names
 of vertues, and haue begone to bee more
 wyse and subtile in defendyng our vr-
 ces, than diligent to amende them, mooste
 specpally whan we haue learned to nou-
 rysh, to vndersette, and to strengthe oure
 froward opinions, with the helpe and ayd
 of holy scripture. Thou therfore my mooste
 swete brother (the comane people altoge-
 ther set at naught with their bothe opini-
 ons & dedes) purely & holy haste the vnto
 the chrysten sect. What so euer in this lyfe
 appereth to the sensible powers, either to
 be hated or loued, al that for þe loue of pitie
 & vertuous life indifferently despyled, let
 Chryste onely to the be sufficient, the only
 auctour bothe of true iudging, and also of
 blessed

Saynt Augustin
 sin is created
 he had but one
 at ones.

blessed liuinge. And this verily the worlde
 thinketh to be pure folishnes and madnes
 neuerthelesse by this folishnes it pleaseth
 god to saue them whiche on him beleue.
 And he is happely a foole, that is wise in
 Christ: & he is wofully wise, that is folyshe
 in Christ. But hearest thou, as I woulde
 haue the to vary strongly fro the commune
 people, so I wold not that thou shewynge
 a poynt of curishnes, shuldest euer wher
 backe against the opinions & dedes of other
 men, and with authorite condemne them
 prattle odpously against al men, furiously
 preche against the liuing of euerp persō
 least thou purchase to thy selfe two euils
 together. The one that thou shuldest fall in
 to hate of all menne: the other, that whan
 thou art hated thou shuldest do good to no
 man. But be thou al thynges to al menne,
 to wyne all men to Christ, as muche as
 may be (pitie not offended). So shape and
 fashion thy selfe to al men outwardly, that
 within thy purpose remayne sure, stedfast
 & vnmoued. Withoutforth, let gentylnes
 courtys lāguage, softnes, profitablenes
 allure and entice thy brother, whome it is
 mete with fayre meanes to be induced too
 Christ, and not to be feared with cruelnes.
 In cōclusion, that which is in thy brest is
 not so greatly to be rozed forth with cruell
 wordis, as to be declared and vttered with
 honest maners. And agayn thou oughtest
 not

A mā may not
 backe rery
 where agaynst
 the dedes of o.
 ther men.

not so to fauour the infirmite of þ̄ comune
people, þ̄ thou durst not at a tyme strong-
ly defende the veritie: with humanitie men
must be amended, and not receyued.

¶ The. vii. rule.

Capitulo. xvi.

Moreouer if through infācy & feble-
nes of minde we can not as yet at-
tain to these spirituall thinges, we
ought neuertheles to study not the
sugger one deale, that at the leaste we
may draw as nygh as is possible. How be
it, the very & cōpendious way to felicitie is
if at once we shal turne oure hole minde to
the contemplacion & beholding of celestial
thinges so feruently, þ̄ as the bodie byn-
geth w̄ hym his shadow, euē so the loue of
Christ, the loue of eternall thinges & honest
map byng with hym naturally, the loth-
somnes of thinges caduke & transitorie, &
þ̄ hate of thinges filthp. For either neces-
sarily foloweth the other: & þ̄ one wpyth þ̄
other eyther augmenteth oꝛ minisheth.
As much as thou shalt profit in the loue of
Christ, so much shalt thou hate the world.
The more thou shalt loue & set by thinges
inuisible, the more vile shall waxe thinges
baine & momentary. We must therefore do
euē that same in the discipline of vertue,
whiche Fabius counseleth to be done in
sciences oꝛ facultees of learning, that we
at ones, pꝛee vp to the best. Which thing
yet if throughe oure owne faute wpyll not
come

we must byll
be clymyng,
yea though we
dispayre to ar-
rayn to the top

ye thou can not
counterfait ho
lye sanctes, be
not yet inferi-
or to wythen
men.

commet to passe: the nexte of all is, that we
at the leest maye be certayne natural prou-
dence abstayne fro great vices, & kepe our
selfe (as muche as may be) hole & so fide to
the beneficence of God. For as that bodye
is nere vnto healthe, whiche (though it be
wasted) is free yet & out of the daunger of
nosome humours: even so is that mynde
more receivable of þe benefite of God, whi-
che is not yet inquinate oz despyled wth
greuous offences, though she lacke iet true
& persyte vertue. If we be to wepke to fo-
low the Apostles, to folowe the martyrs,
to folowe the byrgins, at the leest waye let
vs not commit that the Ethnykes oz He-
then men shoulde seme too ouer runne vs
in this playne oz lystes. Of the whiche be-
ty many, whan they neyther knewe God,
whome they shoulde drede, neyther bele-
ned any hell, whom they should feare: yet
determined they, that a man oughte by all
craftes to auoyde and eschewe fylthinesse
for the thinge it selfe. In so muche, that
many of them chose rather to suffre þe losse
of fame, losse of goodes, in conclusion too
suffre losse of lyfe, than to depart from ho-
nesty. If synne it self be suche a manner
thinge, that for no commodities oz incom-
modities proffered to man, it oughte to be
committed: certaynly pf neyther þe iustice
of God feare vs, neyther his beneficence
discourage vs, and moue vs to the contrari,
pf no

If no hope of immortalite or feare of eter-
 nall payne call vs abacke, or els if the ve-
 ry naturall filthinesse of synne withdraw
 vs not, whiche coulde withdraw the myn-
 des of the very gentiles, at the leest waye
 let a thousande incommodities which accom-
 pany the synner in this lyfe, put a chrysten
 man in feare, as infamy, losse or waste of
 goodes, pouerty, the cōtempte and hate of
 good men, grefe of mynde, vnquietnesse &
 tourment of consciēce moſte miserable of
 all, whiche though many feale not nowe
 presently, eyther because they be blynded
 with dulnes of yowth, or made drōke with
 the voluptuousnes & pleasure of sinne, yet
 shall they fele it here after: and playnlye
 later it happeneth, so muche the moze vn-
 happely shall they fele it, wherfore yonge
 men most specially muste be warned & ex-
 hortēd, that they wolde rather beleue soo
 many authors, that this is the very nature
 & properte of synne in dede, than with my-
 serable & woſull experience lerne it in the
 selfe. And that they wold not cōtamine
 nor defyle theyr lyfe, before they knew su-
 rely what lyfe ment, if Chyſt be to þyple,
 so whome thou art so costly, at the leest waye
 for thine owne sake refrayne thy self from
 fylthy thynges. And though it be very pe-
 rillous to tarry any whyle in this state, as
 betwene the waies (as it is in þe prouerbe)
 neuerthelesse vnto the ym whiche can not

wonder in thy
 mynde the in-
 comodities of
 synne,

weare that is
in cyuell or mo-
rall vertues.

as yet clym vp to the pure, perfite, & excellent
vertue, it shal not be a litle profitable to be
in the cuple of moral vertues, rather than
to runne headlōg into all kynde of vices &
uncleynlines. Here is not þ resting place &
quiet haven of felicity, but from hence is a
shorter iourney & an easer stape vp to fe-
licity. In the meane season for al that, we
must pray God, that he will vouchesafe to
plucke vs up to better thinges.

The. viii. rule.

Capitulo.

xxv.

If the stozme of temptaciō shal ryle
against the somewhat thicke & gre-
uously, begin not forthwithal to be
discontent with thy self, as though he for þ
cause God either cared not for the, or fa-
uoured the not, or that þ shuldest be but an
easpe chrissten man, or els the lesse perfite:
but rather geue thākes to God, because he
instructeth þ as one which shal be his heire
in time to come, because he beateth or scor-
geth þ as his most singular beloued sonne
and proueth the as his assured frēde, It is
a very great token, a man to be reiecte fro
the mercy of God whā he is vexed with no
temptacions. Let come to thy mynde the
apostle saule, whiche obtained to be ad-
mitted & receyued vnto the mysteries of
thyrde heauen, yet was he beaten of the
aungel of sathā. Let come to remēbrance
the frende of God Job: remembre Jerom
Benedict, Frauncys, & with these innume-
rable

Temptaciō is
a sygne that
God loueth vs

table other holy fathers vexed & troubled
of very great vices, yf that which thou suf-
ferest be comen to so great men, bee comen
too so many men, as well as too the: what
cause is there wherefore thou shouldest be
smitten out of countenance, shouldest be
abashed or fall into despayre? enforce ra-
ther and strive that thou mayst overcome
as they did, God shall not forsake the, but
with temptaciō shall cause encrease, that
thou mayst be able to endure.

The .ix. rule. Capitulo. xviii.

A Serpēt captayns are wōt to cause
whan all thinges are quiet at rest & *we muste euer
kepe watche.*
at peace, that the watche neuer the-
lesse be dewly kept: likewise se thou

that þ have alway thy mynd watchinge &
circūspecte against the sodeyn assaute off *Let temptaciō
be holde donne
at the begyn-
nyng whyle
it is fresh.*
thyng ennemy (for he euer cōpasseth round
about, seeking whome he might deuoure) &
thou mayst be the more redy, as sone as he

assaute the, to put him backe māfullpe,
to confōde him, & forthwith to trede vn-
derfote the head of the pestiferous & pop-
son serpent. For he is neuer overcome, ey-
ther more easely, or more surely & perfittly,
than by that meanes. Therfore it is a veri
wise poynt, to dāshe the yong chylde of
Babilon (as sone as thei be borne) agāst
the stone, which is Chyste, or they growe
stronge and great.

The .x. rule.

Capitulo.

xix.

ix. ii.

But

The chylde of
of Babilō sig-
nifyeth subge-
cion or capti-
viti, or the first
mociō to syn.

Remedies a-
gainst tempta-
tion.

When the tempter is put backe most of
all by this meanes, if thou shalt ex-
ther vehemently hate, abhorre & des-
pise, & in a manner spit at him straight-
way, when soever he entyceth & moueth
with any temptation: or els if thou praye
feruently, or get thy self to some holy occu-
pation, setting thine holl mynde therunto
or if thou make answer to the tempter w
wordes set out of holi scripture, as I haue
warned the before. In which thing verely
it shall not profite mealy agaynst al kind
of temptation, to haue some certayn sen-
tences prepared & ready, specially those w
which thou hast felte thy mynd to be mo-
ued and stered vehemently.

The night say-
er is feareleest
we shoulde bee
wonderome.

The deuill of
middaye is
proude.

Remembre thou
creable do
all thynges in
Christe.

The .xi. rule.

Capitulo .xx.

No daungers chiefly folowe good
men, one lesse in temptation they
geue vp their hold. An other lest af-
ter the victorie, in theyr consolaciō
and spiritual ioye, they waxe wanton, and
stande in their owne concept, or els please
them selfe. Therefore that thou mayst be
sure, not onely from the nyghte feare, but
also from the deuill of middaye: loke whā
thyne ennemy sterteth the vnto filthy thi-
nges, that thou beholde not thine owne fe-
blenes or weakenes, but remembre onely
that thou canste do all thinges in Christe,
whiche sayde not to his Apostles onely,
but to the also and to all his membres, eue
the

the very lowest. Have confidence, for I have overcome the world. Agayne whensoever, either after thine enemy is overcome, or in doinge some holy worke, thou shalt feele thy mynde inwardly to be comforted with certayne preyde delectacions: than beware diligently þat thou ascribe nothing therof vnto thine own merites, but thake onely the free beneficence of God for al together, & holde doune prestrayne thy selfe with the wordes of Dauid, sayinge: what hast thou, that thou hast not receyued? yf thou haue receyued it, why reioycest thou as though thou haddest not receyued it? And so against this double mischief, shall there be a double remedy, if thou in the conflict mistrusting thine owne strength, dost sle for socour vnto thy head Christ, puttig the hole trust of conquering in the benivolence of him onely. And if also in the spirituall confort and consolacion thou immediately geue thakes to him for his benefite, humbly knowinge and confessinge thyne unworthynesse.

The xii. rule.

Capitulo.

xxi.

Whan thou fightest with thine enemies, thinke it not prouoghe for the to auoyde his stroke, or put it backe except thou also take þat weapon fro him manfully, & laye therewith a gayne at the owner. killinge him with his owne sworde. That shall come to passe on thys

Is. iii.

wise,

Of temptacion
take ever an oc-
casid of vertue

Let temptacions
be ever the re-
memyng of thy
holy purpose.

wyse, if whā thou art prouoked vnto euill
thou do not onely abstayne fro synne: but
therof doest take vnto the an occasion off
vertue. And as poetes elegantly sayne that
Hercules did growe & was also hardened
in courage throught the daungers that Ju-
ne put vnto hym of displeasure: thou like-
wise geue also attendaunce, that by the in-
stigaciōs of thine ennemy, not onely thou
be not the worse, but rather be made much
better. Thou art stered vnto bodely luste,
know thei wepknes, & also lay apart some-
what the more of lawful pleasures, & adde
some encrease vnto chaste & holy occupa-
ciōs. Thou art picked vnto couetousnes
& niggardly keeping: encrease almes dedes.
Thou art moued vnto vaine glory: so much
the more humble thy selfe in all thinges.
And thus shall it be broughte aboute, that
every temptacion maye be a certayn rene-
wing of thy holy purpose, & an encrease of
pitie & vertuous liuinge. And verely other
meanes is there none at all of so great ver-
tue and strengthe so vaynequyssh and o-
uerthrowe our ennemy: for he shall be a-
fraid to prouoke the a freshe, leaste he
whiche reioyceth too be the begynner and
chiefe captayn of wickednesse, should ma-
nister an occasiō of pitie, vertue and god-
linesse.

The .xiii. rule.

Capitulum .xxi.
Bu

But alway take hede that thou fight
 with this mynde & hope, as though
 that should be þe last fighte that euer
 thou shalt haue, if thou get the ouer
 hande. For it may be that the benigne of
 God will geue & graunt this reward vnto
 thy vertue & noble acte: that thine enemye
 once ouercommeth to his shame, shall neuer
 afterward come vpon the agayn. A thinge
 whiche we rede to haue happened too dy-
 uerse holy men. Neither beleueth Origene
 agaynst reason, that whan christe men o-
 uercommeth: that is the power of theyr ene-
 myes minished, whyles the aduersarye
 once put backe manfully, is neuer suffered
 to returne agayn to make a freshe bataill.
 Be boldetherfore in the conflict to hope for
 perpetual peace. But agayn after thou hast
 ouercommeth, so behaue thy self, as though
 thou shouldst go agayn to fight freighte
 wape, for after one temptacion, we muste
 loke euer for an other: we maye neuer de-
 parte fro our harnes & weapōs: we maye
 neuer forsake our standing: we maye neuer
 leaue of watche, as longe as we warre in
 the garrison of this body. Euery mā must
 haue alway that saying of the prophet in
 his herte, I will kepe my standinge.

The xiiii. rule.

Capitulo. xiiii.

We muste take verie good hede that
 we despise not any vyce as lyghte.
 For no enemye ouercommeth ofte-

R. iiii.

her,

After one bat-
 tle we must
 loke for an o-
 ther.

Some men fa-
ther they, owne
byces.

ner, than he which is not set of. In which
thing I perceiue not a few mā to be great-
ly deceiued: for they deceiue the self, while
they fauour the self & one or two vices, whi-
che euery mā after his own appetite thin-
keth to be venial, & al other greuouſly ab-
horreth. A greate part of them whiche the
cōmune people calieth perfite & vncorrupt,
gettely defieth theſt, extorciō, murder, adul-
teri, inceſt: but ſingle fornication & mode-
rate vſe of voluptuous pleaſures as a ſmal
treſpaſſe they reſuſe not al. Some one mā
being vnto all other thynges vncorrupte
prough: is ſomwhat a good drynker, is in-
rpot and expenſes ſomwhat waſtefull. An-
other is ſomwhat liberal of his tonge. An-
other is cōbzed with vanite, vainglorie &
boaiſtynge. At the laſte what vice ſhall we
lacke, if euery man after this maner ſhall
fauour his owne vice? It is an euident to
kē, that thoſe men whiche fauour any vice
at all, ſhuld not truly poſſeſſe ſ other vert-
ues: but rather ſome pimages of vertues,
whiche epther nature or byngyng by, fi-
nally very cuſtō hath graſſed in ſ myndes
of the very gētyles. But he ſ with chriſten
hatted abhorreth any one vice, muſt nedes
abhorre all. For he whole minde true cha-
ritie hath once poſſeſſed, hateth indifferēt-
ly the hole hoſt of euyl thynges, & ſtatereth
not him ſelfe ſo much as in venial ſpōnes,
leaſte he might fall a lytel & a lytel fro the
ſmalleft

the Image
of vertue.

smallest to the greatest. And whyle he is negligent in lyght thynges myght falst the chefest thyng of al. And though thou as yet canst not plucke vp by the rotes the whole generaciō of vices: neuerthelesse som what of our euyl properties must be plucked away day by day, & soething added to good maners. After þ maner dimynysmeth & augmenteth þ great hope of Desiodus.

Wayly must be what of ouer-
miles be take a
way, & of good
thynges be ad-
ded.

The .xv. rule.

Capitulo. xxiij.

For thou labour which thou must take in the eddict of temptacion, shal feare the, this shalbe a remedy. Se thou compare not the greife of the fyght wyth the pleasure of the synne: but match me the present bitternes of the fight, with þ bitternes of the synne hereafter whiche foloweth hym that is ouerthrowen, & than let the present sweetnes of the synne whych entyseth the, with the pleasure of the victory hereafter, and with the tranquillite of minde whych foloweth hī that fighteth lustely: & anon thou shalt perceiue how vnequal a cōparison there shall be. But in this thinge they which be but lytel circūspect are deceiued, because they cōpare the displeasure of the fight, wyth the pleasure of the sinne, and consyder not what foloweth the one and the other. For there foloweth him whiche ouercome, griefe both the more paynfull a great deale, & also of longer continuance than he shuld haue had in time of fyghte,

The bitternes
of the fyghte
must be compa-
red wyth the
payne whych
foloweth the
sinne.

Capitulo. XXIIII.

If he had wonne the victorie. And likewise
there foloweth the conquerours more plea-
sure by a great deale & of longer endurancie
than was the pleasure whiche carped him
into sinne that was overcome. Whiche
thyng he shall byghly iudge, that hath
had the proofe of bothe. But no man that
is Chyftened ought to be so outryghte a
cowarde, though he were dailye subdyed
of temptation: but that he should once at
the leaste do his endeuour to proue what
thing it is to overcome temptation. Whi-
che thyng the oftener he shall do, the plea-
surer shall the victorie be made vnto hym.

The. xvi. rule. Capitulo. xxv.

But if at any time it shall fortune the
receiue a deadly wound, beware lea-
ue by & by (thy shield cast away and wea-
pons forsake) & yeld thy self to thine
enemies handes. Whiche thyng I haue
percepued to happen vnto manie, whose
myndes naturallie are somewhat feble and
soft without resistance, & after they were
once overthrowen, they ceased to wra-
stle any more, but permitted and gaue the fel-
low al together vnto affectiōs, neuer thinking
any more to recover their libertie againe.
So to much pearillous is this weaknes of
spirit, which now and than, though it be
not coupled with the worst wyttes in the
worlde, yet is it wone too byng to the
popnt which is worst of al, to despitatiō

derelye

Whome fortune
what it shall be
to overcome.

Dispayre not
though thou
be overcome.

herely. Against this weaknes therfore thy
 mind must be aforehand armed with this
 rule, that after wee haue fallen into synne
 not only we shuld not dispaire, but coun-
 terfayte bolde men of warre, whome not
 sel dome shame of rebuke and grieve of the
 wound receiued, not onlpe putteth not to
 flight, but sharpeneth & refresheth againe
 to fight moze sperly than they did before.
 In lyke case also, after that we haue bene
 brought into deadly synne, let vs haste a-
 none to come agayn to our selfe, & to take
 a good hert to vs, & to repaire agayne the
 rebuke & shame of the fal, with newe cou-
 rage and lustynesse of vertue. Thou shalt
 heale one wound soner than manye: thou
 shalt easly cure a fresh wounde, thā that
 which is now old and putrified. Conforte
 thy selfe wth that famous verse whiche
 Demostenes is sayd to haue vsed. A man
 that sleeth, wll yet fyght agayne. Call to
 remembrance Dauid the prophet, Salomon
 the kynig, Peter a captaine of the churche
 Paule the apostle, so great lightes of ho-
 nne, in to what great shames for al that
 they fet. which al peradventure euē for this
 cause God suffered to fal, least thou when
 thou haddest fallen shuldest despaire. Rise
 up agayne therfore vpon thy fete, but that
 quickly, & with a lustye courage, & go to it
 lce, bothe sperly & also moze circum-
 spect. It happeneth somtyme that deadly
 offences

A fal somtyme
 courageth
 mā to wraile
 moze strongly.

offices growe to good men into an heape
of pitie, whyle they loue moze feruentlye,
whych erred mozte shamefull.

The. xlii. rule. Capitulo. xxi.

But againe sonnye & diuerse assautes
of the tempter thine ennemy, sonnye
& diuerse remedies are very mete & con-
uenient. Nevertheless þoulye & chere
remedy, whiche of all remedies is of mozte
efficacie and strenght against al kyndes, ei-
ther of aduersitie, or els temptation: is the
croffe of Christe. The whiche self same, is
bothe an ensample to them that go out of
the way, and a refreshing to them that la-
bour, & also armure or harnes to them that
fght. This alone, is to be cast agaynst all
maner wepons & dartes of our mozte wye-
ked ennemy. And therefore it is necessarie
to be exercised diligently therein, not after
the commune maner, as some men repete
daily the history of the passion of Christe,
or honour the ymage of the croffe, or wryte
a thousande spynes of it arrounde al their ho-
by round on euery side, or keepe some peece
of that holy tree layde up at home in their
house: or at certayne houres so cal to remem-
braunce Christes punishment, that they
may haue compassion & weep for him wth
natural affection, as they wold for a man
that is very iust, and suffereth great wrong
unworthely. This is not the true fruite of
that tree: nevertheless, let it in the meane
season

The croffe of
Christe.

The best fruite
of the croffe is
mortifying of
our members,
that is to saye
of our passions
and affections
bodyly.

season be þ milke of the soules, whiche be
poungnes & weake in Christ. But clime
thou vp into the date tre, that thou mayst
take holde of the true fructes therof.

The date tree,
the tree of bio
toye.

These be the chefe, if we whiche be mem-
bres, shall endeuoure oure selfe to be sem-
blable vnto our head in mortyficatione oure
affectiōs, whiche be oure membres vpon
the earth, whiche thyng vnto vs oughte
not onely to be nothyng better, but also
very pleasant, and feruently to be desyred,
if so be the spirite of Christe liue in vs. For
who loueth truly and hertely, that persō
to whome he reioyseth to be as vnyke as
may be, and in liuenge and conuersation
cleane contrary? Not withstandinge that
that thou mayest with the more profyt, in
thy mynde record the mistery of the crosse:
it shalbe hougfull that every man prepare
vnto hym selfe a certayne way and godly
craft of fygthinge therein diligently exer-
cise, that as sone as nede shall requyre it
may be ready at hand. Such may the craft
be, that in crucifyinge of euery one of thyne
affectiōs, thou mayest applye that parte
of the crosse whiche moste specialy thereto
agreeth. For there is not at al any manner
eether temptacion either aduersite, which
hathe not his propre remedy in the crosse.
As whan thou art tyckled with ambition
of this worlde. whan thou arte ashamed
to be had in derision & to be set at naught:
consy-

Affectiōs are
this wyse enu
cified.

Nota.

confydre thou than oh most blye membre
 howe great Christe thy heade is, and vnto
 what bplenesse hee humbled hym selfe for
 thy sake. Whā the euill of enuy inuadeth
 thy mynde. remembre how kyndlye, howe
 louingly he bestowed hym selfe euery whit
 vnto oure vse and profite, how good he is
 euen vnto the worst. Whan thou art mo-
 ued with gluttonye, haue in mynde howe
 he dranke gal wpth ysel. Whan thou art
 fed with filthye pleasure, cal to remem-
 braunce how farre from al maner of pleas-
 sure the hole lyfe of thy head was, & howe
 ful of incommodities, veraciō and greife.
 Whan ye prouoketh the, let hym comme
 immediatlye to thy minde, whyche lyke a
 lambe before the shearer healde hys peace
 and opened not hys mouth. If pouertye
 wryng the puell, or couetousnesse disquyet
 the, anone let hym be rolled in thy mynde
 that is the Lorde of al thynges, & yet was
 made so poore & needye for thy sake, that he
 had not wherbyon to reaste his heed. And
 after the same maner if thou shalt do in al
 other temptacions only, not onlye it shall
 not bee greuous too haue oppressed thynne
 affections, but surely pleasaunt & delecta-
 ble, for bycause thou shalt perceyue that
 thou by thys meanes arte conformed and
 shapen lyke vnto thy heade, and that thou
 doest as it were recompence hym for hys
 inspyte sorowes, whyche for thy sake he
 suffered

suffred vnto the vttermoste.

The .xviii. rule.

Capitulo .xxvii.

Ad helpe this maner of remeadye,
thoughe it alone of all remeadies be
most presēt & redi, most sure & quicke
in working to the which be meanlye
entred in the way of liuing: neuerthelesse
to the weaker sort these thinges also shall
somewhat profyc. If whan affection mo-
ueth vnto iniquitie, than at ones they call
before the eyes of the mynde how fylthy,
how abhomyable, howe mischeuous a
thyngespyne is: on the other syde howe
great is the dignitie of manne. In tryfles
and maters suche as skylleth not if all the
worlde knewe, wee take some delphera-
cyon and aduysment wpthoure self. In
this mater of all maters moste wayghtye
and worthy to be pondred, before the with
consent as wpth our owne hande writing
we bynde oure selfe to the sēde, shall wee
not reken and accompte wpth oure minde
of howe noble a craftes manne wee were
made, in howe excellent estate we are set,
wpth howe exceedinge great pryce we are
bought, vnto howe greate felicitie we are
called? and that man is that gentle & no-
ble creature for whose sake only god hath
forge the meruaylous buyldyng of this
worlde, that he is of the company of An-
gels, the sonne of god, the heire of immor-
talitie, a membe of Christe, a member of
the church, that oure bodies be the temple

Consider the fa-
thines of sinne
and the dignitie
of man.

of the holy Ghost, our mindes the pimages
 and also the secreete habitacions of deite.
 And on the other side that syn is the moste
 filthy pestilence and consumption bothe
 of the mynde & of the body also, for bothe
 of them throughte innocençe springeth a
 newe into their owne naturall kynde, and
 through contagion of synne bothe putry-
 fyng and rotte euen in this worlde. Synne
 is that deadly popson of the moste filthy
 serpent, the priest wages of the deuell, and
 of that serpyce whiche is not most filthy
 onely, but also most miserable. After thou
 haste considered this & suche like with thy
 selfe, pondre wisely and take sure aduise-
 ment and deliberacion whether it shoulde
 be wisely done or no, for an appaunt mo-
 mentanie and popsoned litle thorte plea-
 sure of synne, to fall from so great dignite
 into so vyle & wretched estate, fro whence
 thou canste not ryd and deliuer thy self by
 thynne owne power and helpe.

The .xii. rule. Capitulo. xxviii.

Wheremore compare together those
Ftwo captaynes by them self most con-
 trary and vnlike, God and the deuell,
 of whiche the one thou makest thynne
 enemy whan thou sinnest, and the other
 thy Lord and mayster. Through innocen-
 ce & grace thou art called into the numbre
 of the frendes of God, arte electe vnto the
 right title & inheritaunce of the sonnes of
 God

God. By synne verely thou art made both
 the bonde seruaunt and sonne of the de-
 uell. The one of them is that eternall soli-
 tayne and originall patron and trewe en-
 sample of very & sure beauty, of very trewe
 pleasure, of most perfite goodnesse mini-
 stringe hym selfe to all thinges. The other
 is father of all mischief, of extreme spight-
 nesse, of bittermost infelicite. Remembre þ
 benefites and goodnesse of thone done to
 the, and the euil dedes of the other. With
 what goodnesse hath the one made the? With
 what mercy redemed the? with what liber-
 tie and freedom endued the? with what te-
 dernesse dayly suffreth he and susteyneth
 the a wretched spinner, patiently abyding
 and lokyng for amendemente? with what
 ioy and gladnesse doth he receyue þ amē-
 ded, and whan thou art come again to thy
 selfe? Contrary to all these thynges wpth
 how natural hate and enuy longe ago did
 the deuell laye waite to thy helth? Into
 what greuous & combrous betracion hath
 he cast the, and also what other thing yma-
 gineth he dayly but to drawe all mākinde
 with hym into eternal! mischefe. All these
 thynges on this syde and that syde well &
 substantiallly waped and pondred, thus
 thynke with thy selfe: Shall I bemyndful
 of myne originall begynning from whēce
 I came, bemyndfull of so grate and ma-
 nifolde benefytes, for so small a morsel of

We must haue
 in mynde the
 beneficence of
 God, & the ma-
 nifeste or no-
 saunce of the
 deuell.

captured and false pleasure, vnkyndely depart from so noble, from so louinge, fro so beneficiall a father, and shall maneyppate and make my selfe bonde willingly vnto a moste fylthy and most cruel maister? Shall I not at the least waye make good to thee one, that thing whiche I wolde performe to a vyle man, whiche had shewe kyndenesse, or done me any good? Shall I not flye from the other, whiche wolde flye fro a man that conceyted or were aboute too do me hurte?

The .xx. rule.

Capitulo.

xxix.

The rewardes
of vertue in
heauen.

AND verely the rewardes bee no lesse vnegall than the captaynes and geuers of them be contrary & vnlike.

For what is more vnegall than eternall death and immortall spreccha without ende to enioye euertlasting felicitie and blissednesse, in the companie and felowship of the heauenly cietyzens: and without ende to be tourmented & punished wpth extreme vengeance, in the moste vnhappy and wretched companie of dampned soules? And whosoever doubteth of this thyng, he is not so muche as a man verely, and therefore he is no christen man.

And whosoever thynketh not on this, or hath it in remembraunce, is euen madder than madnesse it selfe. Moreover and besydes all this, vertue and wickednesse hath in the meane season euen in this lyfe

The fruites of
pyn in this
world.

these

theit frutes berpe muche unlike, for of the one is reaped assured tranquillitie & quietnesse of mynde, and that blisshed ioy of pure and cleane conscience, of which ioy who soeuer shall once haue a taste, there is nothinge in all this worlde so precious, nothinge so pleasaunt, wherewith he wold be gladde or desirous to chaunge it. Contrariwise there foloweth the other, that is too say wickednesse, a thousande othet euils, but mooste speciall that mooste wretched tounment and vexacion of vncleane conscience. What is that hundredfolde rewarde of spirituall ioye which Christe promysed in the Gospel, as a certayne earnest or taste of eternall felicitie. These be those maruaylous rewarde that the apostle speaketh of, whiche eye neyther sawe, or eare hath he herbe, neyther hath he sonke into the herte of any man, whiche God hath prepared for them that loue hym in this lyfe, for sothe whanne in the meane season, the wylme of wicked men dyeth not, and they suffre thei hell paynes here euen in this worlde. Neyther any other thinge is that flame, in whiche is tounmented the ryche glutton, of whome is made mencion in the gospel: neither any other thinges be those punishmentes of them in hell, of whome the poetes write so many thinges, saue a perpetual greife, ynquietnes or gnawing of the mynde, which accompanieth & custome

The Penite of
Synne in this
worlde.

of synne. He that will therefore, let hym
set aside the rewardes of the life to come,
which be so diuers & unlike: yet in this life
vertue hath annexed to her, wherefore she ha
bundantly oughte to be desired, and vyce
hath coupled vnto him, for whose sake he
ought to be abhoyred.

The. xxi. rule.

Capitulo.

lxx.

Moreouer consider how ful of grief
and iailery, how short & transitory
is this present life, how on euery
syde death lieth in a wayte against
vs, how euery where he catcheth vs sodai
lye & vnware. And whan no mā is sure, no
not of one moment of lyfe, how great pe
rill it is to prolonge & continue that kynde
of lyfe, in which (as it often fortuneth) if
todayn death shoulde take the, thou were
but loste and vndone for ever.

The. xxii. rule.

Capitulo.

xxii.

Espies all this, impenitency or ob
duracion of mynde is to be feared,
of all mischiefes & extreme & worst.
Namely if a man wolde pōdye thys
one thing only of so many, how few there
be which reuoly & with all their hartes co
me to them selfe agayne, and be clean con
uerted from synne, and with due repen
taunce reconciled to God agayne, specially
of them whiche haue drawn alonge the
lynnes of iniquite, even vnto the laste ende
of thei lyfe. Slipper verely and easy, is
the

the fall or discente into fylthinesse, but to retourne backe agayn thence, and to scape by vnto spytuall lighte, this is a worke, this is a labour. Therfore thou admonished & warned euen by the chaunce of Escopes gore, before thou discente into the pytte of synne, remembre that there is not so easie coming backe agayn.

Thermedyes agaynst certayne synnes and specially vices, and firste agaynst the bodely luste.

Capitolo.

xxii.

Hitherto haue we forsoth opened & declared (how soeuer it be done) cōment remedies agaynst all kynde of vices. Now we shall assay to geue also certayn special & perticuler remedies, how and by what meanes þoughtest with stande every vice & synne, & first of all how thou mayste resist the luste of the bodey. Than the which euell, there is none other that cometh inuadeth vs, neyther harper assaileth or bereth vs, nor extēdeth larger nor draweth mo vnto the; vtter distruction. If at any time therfore fylthy luste shall styrr thy mynde, with these weapōs and armout, remembre sothwith to mete him. First thinke how vnclenly, howe fylthy, how vnworthy for any man whatsoeuer he be, þat pleasure is which assimuleth & maketh vs which be a diuine worke, egaill not to beastes onely, but also vnto fylthy

S iii.

Cwyne

Therfore the gore discented borbe into a pytte of synne and when they hadde dyonke, they could not get out agayn.

The fore had the gore toltū by agaynst the wall, & the fore lepre vpon his backe. & so by promising a fore to pul by the gore after.

The gore despyed the fore to fulfyll his promise & to help hym by. The fore answered, ha gore gore, if thou haddest had as muche wyte in thy belly as thou haue heyre in thy bearde, thou woldest not haue entered in, except thou haddest knowne howe to come oute.

Capitolo. XXXII.

weapōs agais
bodely lū.

Aloes is a bir-
ter rhyng, and
is put for bir-
gerney.

The incommo-
dities of bodys
by lū.

Swyne, to goates, too dogges, & of all brute
beastes, vnto the moste brute, yea whiche
fartherforth calleth doune farr under the
condicio and state of beastes, vs which be
apointed vnto the cōpany of aungels & fel-
lowship of the deite. Let come to thy mind
also howe momentany the same is, howe
vnpure, howe euer hauing more Aloes than
Dony. And on the cōtrary side how noble
a thinge the soule is, howe worshipfull a
thinge the body of a man is, as I haue re-
herfed in the rules aboue. What I deuels
pewilshnesse is it thā for so litle, so vnclēp
tickling of momentany pleasures to defile
at one time both soule and body with vn-
goodly maners: to prophane & vnhalow I
temple which Christ hath cōsecrate to him-
self w his bloude? Considre that also what
an hepe of mischeuous incommodities that
flattering pleasaunt pestilēce bringeth with
him. First of all it pulleth from I thy good
fame, a possession faraway most precious
for the rumour of no vice stinketh more ea-
sely thā the name of lecherie. It cōsumeth
thy patrimony, it killeth at ones both the
strength & also the beauty of the bodye, it
decapeth & greatly hurteth helth, it engē-
peth diseases innumerable & then spith
it disfigureth the flour of youth long be-
fore the day, it hasteth or accelerateth rui-
ned & euell favoured age, it taketh awaye I
quicknesse and strengthe of the wyte, it
dulleth

bellethe the sight of the mynde, and gras-
 seth in a man as it were a beastly mynde,
 it withdroweth at once from all honest en-
 dyes & pastimes, and plungeth & sowseth
 a man euerywhyte in the poole and myre
 be he neuer so excellent, that now he hath
 lust to thinke on nothing, but that whiche
 is durtif, vyle, and filthy. And it taketh
 awaye the vse of reason, whiche was the
 native p[ro]p[er]ty of mā, it maketh pouthe
 madde, peuishe, and sclaundrous, & age-
 odious, fylthy, & wretched. Bewise there-
 fore and on this wyse recken with thy selfe
 name by name, this pleasure & that came
 so euell to passe, brought with her so much
 losse, so muche disworship, dishonour and
 dishonesty, so muche tediousnesse, labour
 and disease: and shal I now a foole moste
 naturall deuoure the hoke wetingly? Shal
 I agayne commit that thinge whereof I
 should repent of freche? And likewise re-
 scapne thy selfe by the ensample of other
 men, whiche thou haste knowen too haue
 folowed voluptuous pleasures, fylthy
 and vnfortunatli. On thother side, corage
 and bolde thy self vnto chastite by the en-
 samples of so many ponge men, of so ma-
 ny ponge and tendre byrgines nourished
 by delicately & in pleasures. And (the ep[is]-
 tunces compared together) lay against
 thy selfe thy sluggishnesse, whyle thou at
 S. iiii. the

Rescaped
 self by the en-
 sample of other men

Capitulo. XXXII.

the last shuldest not be able to do the thing
whiche suche and suche, of that kynde or
sexe, of that age, so borne, so broughte up
were and yet be able to do? Loue as much
as they dyd, and thou shalt be able to do
no lesse than they dyd. Thynke howe ho-
nest, howe pleasaunte, how lussy and flos-
tyfshing a thing is purenesse of body and
of mynde, the mooste of all maketh vs ac-
quaynted and samplper wpth angels, and
apte to receyue the holy ghost. For verely
that noble spiryte the lover of purenesse,
to greatly flyeth backe from no vice at all
as from vnclenlynnes, he retheth & sporteth
him no where so much as in pure virgines
myndes. Set before thynne open howe vn-
goodly it is, howe altogether a mad thing
to loue, to waxe pale, to be made leane, to
wepe, to flatter, and shamefully to submit
thy selfe vnto a stynkinge harlot most ty-
thy, and rotten, to gape & syngge all nyghte
at her chambze wyndowe, to bee made too
the lute & be obedyent at a becke, no dare
do any thing except she nod or wagge her
heade, to suffer a folp the woman to reigne
ouer the, to chyde the, to lay vnkynndnesse
one against the other to fal out, to be made
at one agayne, to gyue thy selfe wyllynge
vnto a quene, that she myghte mocke,
knocke, mangle, and spople the. Where is
I beseeche the amonge all theese thynges
the name of a man? where is thy bearde?
where

The vngoodly
office of flouers

where is that noble mynde created into
 most beautiful and noble thynges? Con-
 spyre also an other thyng with thy selfe,
 howe great a flocke of myschyues, volup-
 tuousnesse (if she be lette in) is wonne too
 bying with her. Other vices peradventure
 haue some acquayntaunce wpth certayne
 vertues, fyllthy luste hath none at all, but
 is aneyed and alwaye coupled with those
 synnes that be the greatest and most in no-
 blye. Let it be but a tryfle or a lpyghte matter
 to followe queenes, yet is it a greuous
 thyng not to regarde thy father and mo-
 ther, to set at naughte thy frendes, to con-
 sume thy fathers good in waste, to plucke
 awaye from other men, to forswear thy
 selfe, to dyyncke all nyght, to robbe, to vse
 wpychecraft, to spght, to commyt murdre,
 to blasphemie. Into whych all and gre-
 uouser than these, the Lady pleasure wyl
 drawe the headlonge, after thou once hast
 crested to be thyne owne manne, and hast
 put thy wreathed heade vnder her gyrdle.
 Wonder more ouer howe thys lyfe vanys-
 sheth away faster than smoke, lesse of sub-
 stance than a shadowe, and howe manye
 snates deathe ppycheth for vs, lapyng a-
 waye in euerye place and at all seasons.
 Here and at thys poynte it shall piospre
 spngularlye to call to remembraunce, and
 that name by name, if that sodayne death
 hath taken away anye sometime of thyne

S. h.

acquaynes

Capitulo. XXXII.

Acquaintaunce, of thy famylie friends,
of thy companions, or elise of them whiche
were yonger than thou? and moche
specially of them whiche in tyme past
thou hast had felowes of fylthy pastime.
And learne of an other mannes pearill to
be more ware and circumspecte. Remem-
ber how deliciously they lyued, but howe
bitterly they departed. Howe late they
waxed wyle, howe late they beganne to
hate theyr mortiferous and deadlye plea-
sures. Lette come to remembraunce the
sharpenesse of the extream iudgemente,
and the terryble lyghtenynge of that fear-
ful sentence neuer to be reuoked, sending
wycked menne into eternal fyre, and that
thys pleasure of an houre, shorte and ly-
tell, muste be punished with eternall tur-
mentes. In thys place we diligentlie
in a paye of balaunces, howe vnegall a
chaunge it is, for the moche fylthy and be-
lye shorte delectacon of luste, bothe to
lose in thys lyfe the ioye of the mynde be-
ing much sweeter and more excellent, and
in the lyfe to come to bee spoiled of ioyes
euertlastynge. Moreover with so shadow-
lyke and lytle vayne pleasure to purchase
sorowes neuer to be ended. Finallye if it
seme an harde thinge to dyspyle þe so small
delectacon for Chrystes sake, remember
what paynes he tooke vpon hym for the
kynde loue he bare to the. And besyde the
comen

The sharpnes
of the extream
iudgemente.

The ioyes of
pure mynde is
much sweeter
than is the ple-
sure of synne.

women inturpes of mans lyfe, howe muche
 of hye holpe bloude shedde he, howe shame
 full, howe bytter deathe suffered he, and al
 for the. And thou of all those thynges vn-
 myndfull, crucyfyest agayne the senns of
 god, iteratynge a freche those madde plea-
 sures whiche caused and compelled thy
 head and soule vnto so cruel tourmentes. The benefites
 then according to þ rule aboue reherced,
 all to mynde howe much of benefytes he
 reaped on the, whan as yet thou haddest
 deserued nothyng at all: for the whiche al-
 though he no sufficiente or like recompence
 can be made of thy parte, no for the leaste,
 yet despyeth he agayne none other thanke
 but that thou after his ensample, shuldest
 extrapne thy mynde frome deedly and mor-
 tall pleasures, and tourne the vnto the
 loue of hygher goodnesse and of infy-
 nite pleasure and beautye. Compare to-
 gether those two, Venus, and two Cu-
 pides of plato, that is to saye honest
 loue and fylthyre loue, holre pleasure and
 vnclenly pastime, cōpare together the vn-
 like mater of epyther other, cōpare þ natu-
 res, cōpare the rewardes. And in al tempta-
 tions, but namely whan thou arte assayed
 to fylthyre lust, set to the before thyne eyn
 thy good aungell whiche is thy keper and
 continual beholder & witnes of all thynges
 thou doest or thynkst, a god euer lokynge
 on, vnto whose eyn al thynges are open,
 which

The benefites
 of god.

Venus is the
 goddess of loue
 and she is put
 for loue.

Cupido is the
 god of loue and
 is also put for
 loue.

There is a good
 note for euery
 chrysten man.

which sitteth above the heauens & behol
 deth the secrete places of þe etth. And wil
 not thou be afrayd before the aungell pre
 sent and euil hard by the, before god, & a
 the company of heuen looking on & abhor
 ring, to commit a thing so abhominable
 and filthy, that it wold shame the to do the
 same in the presence of one vyle man? This
 thing I wold thou shouldest thincke as
 is in dede. And if it were so that thou had
 euen muche sharper of syght than hathe
 a beast called Lynx, or much clerer than hathe
 the Eagle, yet with these euen in þe most cle
 rest light that coulde be, couldest thou not
 beholde more surely that thinge whiche
 man dothe before the, than al the pryue &
 secrete partes of thy mynde be open vnto
 the syght of god and of his aungels. This
 also counte in thy mynde, whan thou art
 ouercome of bodily luste, of two thinges
 the one must folowe, either that voluptu
 ousnes once tasted, shall so enchaunt & dar
 ken thy mynde, that thou must go fro syl
 thynesse to sylthynesse, vntill thou cleane
 blynded shalt be brought in sensu repro
 bum, þis is to say, into a leud & reproved iud
 gement: and so made obstinate & surdy in
 quel, cannest not, no trulþ nor than pealde
 by filthy pleasure whan we hath forsake
 the. Which thing we se to haue happened
 to very many, that whan the bodye is wa
 sted, whan beauty is withered & banished,
 whan

Lynx is a beast
 of most pure
 syghte amonge
 all beastes.

Obduracy of a
 froward mynd
 springeth of
 folye luff.

When the bloude is colde, when strengthe
faileth & the eyes waxe dim, yet still con-
tinuallie they pteche without ceasing. And
wth greater myschefe are nowe become
suche speakers, than befoze tyme they were
shamefull pueres, than whiche thinge,
what can be moze abhominable and mon-
strous: The other is if peradventure it shall
happen the by the special fauour of god to
come agayne to thy selfe. Then must that
hozt & fugitiue pleasure be purged wth
very great sorowe of mynde, with mightie
and strōg labour, with continuall streames
of teares. How much moze wisdom there-
foze is it not to receiue at al the payson of
carnal pleasure, than either to be brought
into so incurable blindnesse, or els to re-
compence so litel, and that also false ple-
sure wth so great greuaunce & dolorous
payne? Mozeouer thou mayste take al-
so manie thynges of the circumstance of
thyne own person, which myghte call the
backe from voluptuous pleasure. Thou A p. 108.
art a priest, remembre that thou art alto-
gether consecrate to thinges pertaininge
vnto god. What a mischeuous dede, how
vngoodlye, howe vnmete, and howe vn-
worthy it shoulde be, to touche the rotten
and stynkinge fleshe of an hoze, wth that
mouth wherewith thou receyuest that pre-
cious body so greatly to be honoured, and
to handle lothesome and abhominable
filth

spilthe with the same handes wherwith al
(even the Angelles mynystre to the
and assyngethe) thou execute that in-
effable and incomprehenfible myftere.

Howe these thynges agre not, to be made
one bodye and one spirite with God, and
to be made one bodye wpth an whole.

**If thou be leas-
ned.**

A gentelman.

A married man.

A yonge man.

thou be learned, so muche the nobler and
lyker unto God is thy mynde, and so mu-
che the more unworthye of thys shame
and rebuke. If thou be a Gentyman,
if thou be a pryncce, the more aperte and o-
pen the abhominacion is: the greuouser
occaspon geueth it unto other inferiours
to folowe the same. If thou be marryed, re-
membze what an honest thyng is a bedde
undefyled. And geue diligence (as muche
as infirmite shal suffice) that thy wedlocke
may counterfayte the most holy marpage
of Christ and his church. whose pynage it
beareth: that is to wete, that thy marpage
may be cleane batreyn in unclenipnes, and
plentysus in procreacion. For in no kind
of liuing can it be but very fylthy to serue
and be bound to uncleanly lusses. If thou
be a yong man, take good hede besyde that
thou pollute not vnadvisedly the floure of
thy pouthe, whiche will neuer spunge a-
gaine: and that thou call not a waye vpon
a thyng most fylthy, thy best and very gol-
den pates, whiche flye away most swiftly,
and neuer ret outne againe. Beware also
least

least now through the ignorance & neglig-
 gence of yowhe, thou commyt that thyng
 whpch should grudge the heare after by al
 thy hole life, the cōscience of thy misdeeds
 euer persecuting the with those most byt-
 ter, mooste greuous and sharpe synges,
 whiche whā pleasure departeth, the leueth
 in our myndes. If thou be a woman, thy
 kynde nothyng moze becometh than cha-
 stite, than shame, & feare of dishonesty. If
 thou be a man, so much the moze art thou
 mete & worthy of greater things, and vn-
 mete & vnworthy of these so leud thinges.
 If thou be olde, wylst thou haddest some
 other mans eyen to beholde thy selfe with
 all, that thou myghtest see howe yuell vo-
 luptuousnes should become the: whpch in
 yowhe verp is miferable and muste be
 bndeled, but in an olde foole forsooth won-
 derful & monstrous, and also euen vnto þ
 berpe folowers of pleasure, a lessonge and
 mocking stocke. Among al monsters none
 is moze wonderfull thā fylthy luste in age.
 Oh doo ppol, oh to muche forgetfull of thy
 selfe, at the least way behold at a glas the
 hoare heares & whyte snowe of thy head,
 thy forhead forowe with wrinckles, & thy
 caren face manly þ vnto a dead corps: &
 now at the last end, whā thou art come
 euen vnto the pittes brinke, care for other
 thynges moze agreeable vnto thy peres: at
 the least way, þ which became the to haue
 done

fylthy pleasure
 leueth behinde
 her synges in
 our myndes.

A woman.

A man.

An olde man.

Agayns the
 chery of oldnes
 and women.

Danyel was so
 olde that he
 coulde get no
 heare in bys
 hymmes, than
 brought the If
 done

sweetest hntos
 Douth Abylac
 a fayne yonge
 mayde, whiche
 laye with hym
 shee hi warnt
 he knewe eer
 not, the remap
 ned apure maid
 By her is syg
 nified wisdoon
 a thyng mozte
 mete for age, al
 fylthynes and
 dulennes laid
 aparte.

done before time (reason moungethe) do
 now, thy petes putting the in remembrance
 or rather compelling the. Even now pleas
 sure her self casteth the of, sayinge neither
 I nowe am compe vnto the, neyther yet
 thou mete or apte vnto me. Thou haste
 playde pnowgh, thou hast eaten pnowgh,
 thou hast drōke pnowgh, it is time for the
 to departe: why holdest thou yet so faste
 art so greedy on pleasures of this life, whan
 very life her selfe forsaketh the. Now is
 time for that mysticall concubynne Abylac,
 that once she may begyn to rest in thy bo
 some, let her with holy rage of loue beate
 thy mynde, and in her embrasings kepe
 thou warme and comforte thy colde mem
 bres

A thorte recapitulacion of remedies
 agaynst the flame of lust.

Capitulo.

xxiii.

Inally to make a thorte and cōpen
 dious conclusion, these be the most
 speciall thinges, whiche will make
 the sure from pleasures and enty
 sines of the fleshe. First of all circum
 specte and diligent auoyding of all occas
 ions. Whiche precept though it be mete
 to obserued also in other thinges, because
 that he which loveth perils is woorthy in
 them to perishe: yet these be mozte chiefely
 these Synes, which almoste neuer man
 at all hath escaped, save he whiche hathe
 kepte

Auoydinge or
 cōtions.

Synes be
 more maydens

keptefarre of. Secondly moderacion of eating and drinking and of slepe. Temperance and abstinence from pleasures, pe from suche as be lawful and permitted.

The regarde of thine owne death, and the contemplacion of the death of x hriste.

And those thinges also will helpe, yf thou shalt liue with suche as the chaste & incorrupted. If thou shalt eschewe as a certain pestilence, the communicacion of corrupt and wanton persons.

If thou shalt slepe ydle solitarinesse and suggisly ydlenesse.

If thou shalt exercise thy mynde strongly in the meditacion of celestial thinges, and in honest studies.

But specially yf thou shalt consecrate thy selfe with all thy mighte vnto the inuestigacion and searchinge off misteries of holy scripture.

If thou shalt pray bothe often and purely, mooue of all what temptaciō inuadeth and assaulteth the.

Agaynst the entisinges and prouokinges vnto auarice.

Capitulo. xxxiiii.

If thou shalt perceiue that thou art either by nature anything enclined to the

typer of auarice, or stirred by the deuell:

call to remembzaunce (according to the rules aboue rehersed) the dignite of thy condition or state.

which for this thyng onely was created, for thy redemption, & thou euer shouldst enioye that infinite good thing

500.

Quarera.

To dispise ry-
ches is a noble
thyng.

Chrysle in the
gospel of Ma-
thew, teach by
disciples shuld
care for meate,
drynke, or clo-
thes, bad them
to behold the
lylles how they
were clothed, &
the birdes how
they were fed,
saying: yf iour

God, for God hath forged all the hole buil-
ding of this world that all thynges shoulde
obey vnto thy use & necessite. How syllyer
than, & of how strypte & narrow a mynde is
it, not too vyle but so greatly to wonder at
thynges dombre and most vyle: take away
the errour of men, what shal golde & siluer
be but reade earth & whyte? Shalt thou be-
pyng the disciple of poore Christe, & called
to a better possession, wonder at that as a
certayn great and excellent thyng, which
no philosopher of the gentylles did not
set at naught? not to possesse rycheesse, but
to dispise rycheesse is a noble thing. But
communaltie of christen men by name only,
crye out against me, and be glad to discerne
them selfe moste craftely. Wery necessarie
(say they) compelleth vs to gader good to-
gether, wherof, yf there shoulde be none at
all, than coulde we not forsothe once liue:
if it shoulde be thyngne & poore, thā shoulde
we lyue in much misery without pleasure.
But and yf it be somewhat clene & honest, &
somewhat plenteous withall, it bringeth
many commodities to man. The goodly
king of body is wel sene vnto, provision is
made for our chyldren, we lende and pro-
fite our frendes, we are deliuered fro con-
tempte & by the more set by: in conclusiō also
a man shal haue þ better name whan he is
wealthy. Of a great many thousandes of
christen men thou canst scarce fynde one or
two

that bothe not both saye thinke these things. Nevertheless to answer these men vnto bothe parties. First of al because they cloke their couetousnes wth the name of necessity, I will lay against the the parable rehearsed in p Gospel, of p Elies & of p bydes living fro day to day without farther prouision, whose ensample Christe exhorteth vs to counterfayte. I will lay against them that the same Christ wolde not once suffer so muche as a scrippe to be carped aboute of his disciples. I will lay agaynst them, p he commaundeth vs (al other things layde aparte) before al thinges to seeke the kingdome of heauen: & promisseth that all thinges shalbe cast & geuen to vs. What at any tyme had not thei thinges necessari to maintayne lyfe withal sufficiently, whiche wth all their hertes haue geuen them self to vertue and to the true lyfe of a christen man? And howe small a thyng is that whiche the nature requyrez of vs? but thou measurest necessity not by the nedes of nature, but by the boundes of couetousnes. But vnto good men, euenthat is ynough that scarsely contenteth nature. Howebeit, verely I do not so greatly set of these whiche forsake at one choppe their hoole substance euery whytte, that they might be more shamefullie begge of other. It is none offence too possesse moneye, but to loue and sette store by money, that

father of haue
make prouided
for to vyle the
gen. much more
ye can not lack
whome ye lo-
ueth so synge
letty.

for byce & cosyn to synne. If riches flowe
 vnto the, vsr þ office of a good dispenser:
 but if it ebbe & go away, be not consumed
 with thought, as though thou were rob-
 bed of a greafe thinge, but rather reioyce
 that thou art deliuered of a perilous far-
 well. Notwithstandinge he whiche consu-
 meth the chief study & pastime of hys lyfe
 in heaping vp riches together, whiche
 gapeth at them as a certayne excellent & o-
 noble thyng, & hyghly too be desired, and
 layeth them vp in store, that he maye haue
 ynough to serue hym for longe tyme, yea
 though he shoulde lyue euen to the age of
 Nestor: this man peraduenture maye wel
 be called a good marchant, but that he is
 a good christen man forsothe I wolde not
 saye whiche hangeth altogether off hym
 selfe, and hath distruste of the promises
 of Christe, whose goodnesse, it is easie to
 wete, shall not sayle a good man puttynge
 his trust in him, seynge that he so liberally
 both feedeth and clotheth the poore spa-
 rows. But let vs nowe cast a comptes
 of the comodities, whiche riches is bele-
 ued to bringe with him. First of all euen
 by the comune consent of the gentill phi-
 losophers: among the good thinges whi-
 che are called Bona utilia, that is to saye,
 good profitable thinges, riches hath the
 lowest place. And whan all other thynges
 (After the deuision of Epictetus) are
 without

Nestor lyued
 this hundredeth
 yeares.

riches seeme so
 profitable & com-
 fortable, yet, o
 faine the
 lowest ronne.

without man, excepte onely vertue of the mynde: yet nothinge is so muche without vs as money is, nothinge bringeth solptell commodite.

For whatsoeuer there is anywhere of golde, whatsoeuer there is off pzeious stones, yf thou alone haddest it euery deale in thy possession, shall thy mynde be therefore the better by the balu-
 rycheffe hel-
 peth nothinge
 to vertue,

re of one heyre? shalt thou be the wiser? shalt thou be the conninge? shalt thou be anywhete the more in good healthe of bodie? shall it make the more stronge and lusty? more saye & beauntious? more pong? No trewly.

But you will saye that it purchaseth pleasures, truthe it is: but they be deadly pleasures: it getteth a man ho-
 To false plea-
 sures and daye
 honours they
 help commode.

nour, but what honour? I praye you? verely false honour, whiche they geue, that prayseth nothinge, setteth by nothinge, but onely folishe thinges, and of whom to be praysed, is well nere to be dispraised.

Trewe honour is, to be lauded of them, which are commendable and prayse worthy them selves. The hyghest honour that can be, is, to haue pleased Christe. Trewe honour is, the rewarde not off rycheffe, but of vertue. The folishe people geueth the roume and place, gaseth vpon the, and geueth the honour and reuerence. O foole, they wonder at thyne aparaple, and honoureth it, and not the: why dost thou not discende into thyne owne con-

Honour is the
 rewarde of ver-
 tue: and not off
 rycheffe.

Richesse gets
both frendes
but soke false
and fayned.

Science, and consider the miserable poverte
of thy mynde: which of the commune peo-
ple sawe, than wolde they iudge the as mi-
serable and wretched, as they now cal the
happy and blisse. But good getteth fren-
des. I graunte, but yet fayned and false
frendes: neyther getteth he frendes to the
but to it selfe. And certainly the riche man
is in this point of all men moste unfortu-
nate and wretched, because he can not so
much as discern or knowe his true fren-
des & louers from other. One hateth hym
prively & secretly in hert and mynde as an
harde nygarde. Another hath enuy at him
because he passeth him in riches. Another
loking to his owne profite and avauntage,
flattereth hym, & holdeth up his pe and hye
nap, & simpleth upon him, to the ende that
he may scape & get something from him.
He that before his face is moste louinge &
kynde, wylsheth & prayeth for hys quicke
and hasty deeth. There is none that loveth
him so hertely & entierly, but that he had
leuer have him dead than alive. Roma is
so fami'ler with him, that will tell hym
the truthe. But be in case there were one
specpall frende amonge a thousande that
loued a ryche man hertely withoute any
maner of faynyng, yet can not the ryche
man but have in suspicion & mistrust euery
man. He iudgeth all men to be vultures
and ravenous byrdes gapping for carapne
he

Bethinketh all men to be flies & pence for
 hym, to sucke oute some profite of hym to
 them selfs, what so ever comodite therfore
 riches seemeth to bring, it for þ most parte,
 of els altogether is but coloured & decept-
 full, it is shadowlike and full of delusion,
 springing otherwise than it is in verp dede.
 But they bring verp many thinges which
 are euell in dede, & taketh awai verp many
 of these thinges whiche are good in verpe
 dede. Therefore if thou wilt lay accom-
 pes wel & perfitt of that which is wonne,
 and that which is lost: doubtles thou shalt
 fynde that they neuer do bring so much of
 comodities, but that they draw with them
 so much more of incommodities & disple-
 sures, with howe painfull & sore laboures
 are they gotten, and with how greafe ior-
 pardes: with howe great thoughte & care
 be they kept: with howe greafe heauinesse
 and sorow are they lost: for whiche causes
 Christ calleth them verp thornes, because
 they rent, teare, and plucke in sonder all þ
 tranquillite and quietnesse of the mynde,
 with a thousand cares, than the whiche
 tranquillite of mynde, nothinge is too man
 more swete & pleasant, & thei neuer quene
 thurst & desyre of the selfe, but kenleth and
 encreaseth it more and more. They drike a
 man headlonge into all mischef. Repther
 after thou thy selfe in vayne, saying no-
 thing forbiddeth, but þ a man at one tyme

and therefore
 christ compareth
 riches to
 thornes.

It is harde for
anyche man to
be a good man.

may be bothe ryche and good. Remembre
what heritic sayth, þat it is more easie for a
camell to cреpe through the eye of a needle,
than a ryche man to entre into the kynges
dome of heuen. And playnly without ex-
ception true is þat saying of saynt Jerome;
A ryche man to be eyther vniust hym self,
or þat heye of an vniust man. Great ryches
can neuer be eyther gotte or els kept wyth-
out synne. Remembre of howe much bet-
ter ryche the they robbe the. For he hateth
the very taste and smel of vertue, he hateth
all honest craftes, who so euer setteth hys
hert vpon golde more ouer the vyce of a-
uarice onle is called ydolatry of Baule.
Neither with any other vice at all Christ
hath lesse acquaintance, neither þat self sam
person can please god & mammon also.

Auarice is cal-
led ydolatry.
Mammon is
the denyng why-
che tempteth
and styreth to
conetousnes.

The recapitulation of the remedies a-
gaynst the vyce of Auarice.

Capitulo. xxxv.

Thou shalt lightle therefore cease to
wonder at mony if thou wilt porder &
wey diligently very good things with
those þat be false & apparat good, if pai-
ted & coloured comodities, with those that
be very comodities in dede. If thou wilt
learne with thine inner eien to behold & to
loue that noble good thinge which is in-
fynite, which only, whan it is presente, ye
though al other thinges shuld be lacking,
habondantly dothe satisfie the mynde of
man,

man, whiche is wyder & larger of capacite
thā that it can be suffred wth al þ good
things of this worlde. If thou shalt offer
cal againe befoze thine epen in what cōdi-
tion & state thou were, whā the earth shal
receiued þ whā thou were first bozne: lyke
wise in what state the same shall receiue þ
again whā thou diest. If euer shal be presēt
in thy memo^{ry} þ famous foole of whome
is made mēcion in þ gospel: to whome it is
said. This night I wyl set again thy soule
from the: & these things which thou hast
gathred together, whose shal they thā be?
If thou shalt turne thy minde fro the cor-
rupt maners of þ cōmen sort vnto the pos-
uer^{ty} of Marpe Christes mother, vnto the
pouert^y of thapostels, of þ marris, & most
of al of Christ thy head. And set befoze the
that fearfull wordde We, that is to inter-
pretate, wo be to pou: which Christ so me-
nasseth and threathneth vnto the rych men
of thys worlde.

The mynde of
man is of great
capacite, but
only fylleth it.

Naked we came
and naked we
shal go.

Against Ambition or desyre of ho-
noure and authoritie.

Capitulo. lxxvi.

If at any time ambitioⁿ shal combze & be^t
thy minde through her enchauntments
with these remedies thou shalt arme thi
self befoze hand without tarping (accord
ing to the rules which I gaue befoze) & a-
ke & holde this with toth & nagle, the to be
honour only which springeth of true ver-

ty duour. Ap^{pe}ar
geth of bette^r
onlye.

And an honest
pryncesse to be
loved of god.

Honour geue
of dishonest
pe. cones.

Honour geue
of meane peo-
ple.

the, which selfe same neuerthelesse a man
must sometime refuse, even as taughte us
both with doctrine & ensample our mayster
Jesus Christ. And this to be the chiefe ho-
nour & only honour which a Christian man
should desyre and wythe for, to be praised
not of men, but of god, for whom he com-
meth (as sayth the Spouse) that man is
perfyte & worthy of honour in dede. But if
honour be geuen of mā for an vngoodly &
dishonest thyng, & so of vngoodly persons
that is not honour but greate dishonesty,
shame & rebuke. If for any meane & indiffe-
rent thyng, as for beauty, strength, riches,
kynde: yet verily shall it not be called true
honour, for no man deserueth honour
with þe thyng wherof he deserueth not to
be praised. If for an honest thyng in dede
it shall be honour: yet he whiche deserueth
it shall not desyre it, but verily shall be con-
tent with þe very vertue & cōsepece of his
good dede. Beholde therefore how folyshe
& howe worthy to be laughed at these ho-
nours be, for whose desyre the cōmon peo-
ple so greatly burne and rage. First of al,
of whome are they geuen. Sculpe of them
with whome is no difference betwene ho-
nesty and dishonesty. Wherefore are they
geuen: very oft for meane thynges, now &
than for fyllthy thynges. To whom: to him
which is unworthy. Who so euer therefore
geueth honour he dothe it, or for feare, and
than

then is he agayne to be feared, or forp-
 spere, and than he mocketh the, or bycause
 he is astonied at thinges of noughte, and
 worthe of no honour, and than he is to
 be pitied, or bycause he iudgeth the too be
 endued with suche thynges as honour is
 geuen vnto of dute, wherein if he be dis-
 cepted, geue diligence that thou mayst be,
 that he supposeth the to be. But and if he
 byt aryghte, referre all thyne honour vnto
 to him, to whome thou arte in det, pea for
 al those thynges where vnto the honour
 is geuen. As thou oughtest not to ascrib-
 unto thy selfe the vertue, so is it vnfitting
 to take vpon the, honour therof. Besides
 this, what is greater madnes than to esteeme
 the valure of thy selfe by the oppynions of
 folyshe men, in whose handes it lyeth to
 take awaye agayne, whan so euer they
 liste, the bette same honour whiche they
 geue, & dishonour the which was euen now
 honoured. Therfore nothing can be more fo-
 lish, than either to reioyce for such honours
 whā they haue, or to be sorowfull whē
 they be taken away, whiche not to be true
 honours, thou shalt perceiue at the least
 way by this probacion and argument, for
 so muche as they be common to the worst
 and lewdest persones of al, by the chaunce
 almoste to none more plenteously: than to
 them whiche of true honours be most vn-
 worthy. Remember howe blessed is the
 quietnesse of a meane lyfe, bothe pinate

To whom de-
 nouer chaseth
 most clemently.

The quietnes
 of a pinate
 lyfe.

Let it not ex-
alt thy mynde
bycause thou
bearest rule
over other men.

(that is to say, charged with no commune
besines) and also separated & remoued out
of the way fro al noise, haunt, or piece. On
the other side, consider how ful of pueken
how ful of cares, of perpls, of sorowes, is
the life of great men, what difficultie it is,
not to forget thy self, in prosperitie, howe
hard it is for a man standyng in a slippery
place not to fall, howe greuous the fall is
from on hygh. And remembre that all ho-
noure is coupled wpyth greafe charge, and
howe strapt the iudgment of the hye iudge
shal be against them whiche beare in vscar-
ping of honoz prefer them self afore other
men. For surely, who so euer shal humble
and submyt him self, him as an innocent
or harmeles persō, merci shal succour. But
who so euer exalteth him self as a perspte
man, the same person excludeth from him
selfe the helpe and succoure of grace. Let
euer the ensample of Christ thy head stick
fast in thy minde, what thing as touching
to the world, was more vile, more dispised
or lesse honoured than he? Howe forsoke
he honours whan they were profered him
which was greater than any honoure?
How set he no store of honours whan he
rode vpon an asse. Howe condemned he
them, when he was clothed in pal, & crow-
ned with thorne? Howe vnglorpous or vile
a deathe chose he? But whome the worlde
dispised, him the father glorified. Let the
glor

gloze be in the croffe of Chyn, in whiche also
is thy helth, wealth, savinge, defence and
protection what good shal worldli honours
do to thee if God caste thee awaye and des-
pyse thee, and the Angels bothe abhorre &
despyse thee.

¶ Agaynst elapson, otherwysse called
pwyde or swellynge of mynde.

Capitulo. xxxvii.

Thou shalt not swell in thy mynde, if ac-
cording to the comon proverbe bled of
every man; thou woldest knowe thy
self: that is what so ever great thing
what so ever excellent thing is in that, thou
account that to be the gift of God, & not
thy good, on the other side, if what so ever
is foul or filthy, what so ever is shreude or
evyll, thou ascribe that altogether unto
thine own self. If thou rememberest in how
much fylth thou wast conceived, in howe
much bozne how naked, how needy, howe
brutish, how wretched, howe miserable &
crept into this lighte. If thou rememberest
into howe manie dyspleases or spckenesse
on everye syde, unto howe manie chaun-
ces, unto howe many insombrances, grei-
ves and troubles thys wretched bodie is
daungered. And agayne howe litel a thin-
ge were able shortlye to consume & bringe
to noughte thys cruel and unrulye giant,
swellynge with so mightie a spirite. Don-
de also thys, what maner thyng that is
wherof

know thy self.

Remember when
of thou shaldest
so greatlye in
thyne own
conceyte.

whereof thou takest vppon the. If it be a
meane, or an indifferent thing, it is folysh-
nesse if a fylthy thyng, it is madnes: if an
honest thyng, it is vnkynednes. Remem-
ber also nothyng to be a more sure docu-
ment or profe of starke folyshnes, or lacke
of vnderstandinge, than if a manne stande
greatly in his owne concept. And agayne
that no kynde of folpe is more vncurable,
If thy mynd begyn to aryse a wake great
bicause a vile man submitteth him selfe to
the: thinke how much greater and mygh-
tyer god hanged ouer thyne head, whiche
thrusteth downe euery proude necke erect
strength vp, and bringeth euery hyl vnto a
playne, which spared not. No verely not so
much as the angel whan he was fallen in
to pryde. And theese thinges also shall be
good, though they be of a lighter sort, if y
wouldest compare thy self alway wth er-
cellenter persōs. Thou likest thy self because
of a litel beauty of thy body compare thy
self to them which in beautye be farre be-
fore the. A lytel cunning maketh the to set
vp thy fethers: turne thine eyes vnto the,
in cōparison of whome thou maist seme to
haue learned nothyng at all. Goze ouer if
thou wilt accompt not how much of good
thinges thou hast: but how much thou lac-
kest. And y Paul forgetful of those thyng-
es which be behynd y: wouldest stretch forth
thy self to the thinges whiche remaine a-
foze

together. Furthermore, that also shall not
 be an unwise thinge, if when the winds of
 pite both blow by and by we turn one ves-
 sele of thynge into a remedy, as it were
 repelling one poison wth an other. What
 thing shall this wise come to passe, if when
 any great vice or deformitie of body when
 any notable damage, either fortune hath
 geue or folp hath brought to vs, which mi-
 ght gnaw vs vehemently by þe Romake: we
 let that before our eyes, and by the example
 of the peacocke we behold our self chesely
 in that part of vs, in which we be most de-
 formed, and so shall thy fethers fall forth
 with and thy pride abate. Beyond al these
 (besides the none other vice is more hated
 vnto God) remembre also the arrogancy,
 pride, and presumption is notably hated,
 and had in derision every wher among men
 when contrarywise, lowlines and meke-
 nes, bothe purchaseth the fauour of god,
 and knytteth vnto the, the beneuolence
 of man. Therfore to speake compendious-
 ly, two thinges chesely shall restraime þe
 pride, if thou considre what thou art in thy
 self, filth in thy birth, a bubble such as ris-
 seth in the water throughout al thy life,
 wormes meate in thy death, & what Christ
 was made for the.

Calles thyne
 own vices and
 belecomyng.

Arrogancy, pride
 sumptuous, of
 pertynacye, is
 a hated vice.

Agaynst wrathe and desyre of ven-
 gance.

Capitulo. xxxviii.

When

Wraethe is a
chylidish thing

regarde lit'ell
an other mans
folye.

Wan feruent sorow of the mynde
teth the hy into vengeance, tem-
bre wraethe to be nothing lesse, than
that which it falsely counterfayteth
that is to wete, fortitude of manfulnesse.
For nothing is so chylidish, so wepke, no-
thing so feble and of so vyle a mynde, as to
reioyce in vengeance. Thou woldest be
counted a man of great stomacke, & there-
fore thou suffrest not iniury to be avenge
but in conclusion by the meanes thou be-
terest thy chylidishnes, saying thou canst
not rule thine owne mynde, whiche is the
very property and office of a man. Howe
much the manlyer, howe much excellentier is
it, to set an other mans folye at naught,
than to counterfayte it? But he hath hurt
the, he is proud and fierce he scorneth the.
The selfe thier he is, so much & more beware
least thou be made lyke him, what the de-
uels madnesse is it, that thou to avenge an
other mans lewennesse, woldest be made the
lewder thy selfe? If thou despise & rebuke,
all men shall perceyue that it was done to
one vnworthy therof: but and yf thou bee
moued, thou shalt make his quarrell which
did the wrong much the better. Further-
more take the thinge as it is yf any wrong
be retained, & is not eased one whyt wpth
vengeaunce, but augmented: For in con-
clusion, what ende shall there be of iniu-
ries on both sydes yf euery man go forthe
and

and proceede too reuenge his owne grieffe.
Enemies encrease on bothe pannes, the so-
rowe waxeth frellhe and drawe agayn, and
the longer it endureth the more incurable
it is.

But with softenes and with suffe-
rance is heled nowe and than, yea even
he whiche did the wronge, and after he is
common to hym selfe agayne, of an enne-
mye is made a verie trustie and a faith-
full frende.

But the verie some hurte
whiche by vengaunce thou couerest thou
putt frome the reboundeth backe agayne
vpon the, and not withoute encrease of
harme. And that also shalbe a soueraigne
remedy againste wrathe, yf accordinge to
the deuision of thinges aboue reherced, I
woldest consider that one mā can not hurt
an other if he wold not, save in those thin-
ges onely, whiche bee outwarde goodes,
whiche so greatly pertaine not to men.

For the verie good thinges of the mynde,
God onely is able to take away, which he
is not wont to do, but vnto vnkynde per-
sons, and onely he can geue them whiche
thyng he hath not vsed to do, vnto cruell
and furious persons. No chrysten man
therefore is hurt but of him selfe. Anny
hurteth no man but the worke thereof.

These thinges also helpe though they be
not weighty, that thou shalte not folowe
the sorowe of the mynde. If the circum-
stances of Rethoriciens well gathered

together, thou bothe make lighte of thine
 owne harmes, and also minishe þe wrong
 done of an other man commonlye after
 this maner. He hurte me, but it will bee
 sone amended. Moreover he is a chyldre,
 he is of thinges vnerpente, he is a yonge
 man, it is a woman, he did it throughe an
 other mans motion or counsaile (he dyd
 it vniware, or whan he had well dronke, it
 is mete that I forgeue hym.) And on the
 behet syde, he hath hurte me greuoulye.
 Lettayne, but he is my father, my brother
 my mapster, my frende, my wyfe, it is ac-
 cordinge that this greife shoulde be forge-
 gen, ept her for the loue, or els for the aue-
 foite of the person. Or els thou shalt
 set one thinge agaynst an other, and recou-
 perce the iniurie with other good benefi-
 tes done of hym vnto the. Or with thine
 offences done to hym afore season, shalt
 accounte it even, and so make quyte. This
 man hath hurte me forsothe, but other ty-
 mes howe ofte hath he done me good. It
 cometh of an vnliberal mynde to forget
 the good benefytes, and onely to remem-
 ber a litle wrong or displeasure. Now he
 hath offended me, but howe often offended
 of me. I will forgeue him, that he in lyke-
 wyse by mine ensample may pardon me, if
 I an other time trespassse against him. Fi-
 nally it shalbe a remedye of muche greater
 vertue & of strong operacion, if in the mis-
 doynge

Boynge of an other man agaynst the, thou
 diddest thynke in thy selfe what thynges,
 how greuous, and how ofte thou hast sin-
 ned agaynst God, howe many maners of
 wapes thou art in det to hym, as much as
 thou shalt remit vnto thy brother, whiche
 is in thy dette so muche that God forgeue
 vnto the. This waye of forgeuinge other
 mens dettes hath he taughte vs whiche is
 in hym selfe a creatour, he will not refuse
 the lawe which he hym self made. To be
 absolued or losed frome thy synnes thou
 rennest to Rome, sailest to saint James,
 byest pardons most large. A dispraple be-
 reft all thing whiche thou doest, for whan
 all is done, there is no redper waye, no su-
 rer meanes whereby (yf thou haue offen-
 ded) thou mightest come to fauour agayn
 and be reconcyled too God than yf thou
 whan thou art offended, be reconcyled a-
 gayne vnto thy brother, forgiven littell
 trespassse vnto thy neyghbour (for it is but
 small whatsoeuer one man trespasseth a-
 gaynst an other) that Christ may forgeue
 the so many thousand offences. But it is
 harde (thou sayest) too subdue the mynde
 whan he begynneth to ware hote. Remem-
 berest thou not, howe much harder thinges
 Christ suffered for the. What were thou
 whan he for thy sake bestowed his preci-
 ous lyfe? where þ not thy enemy? what
 softenes suffreth he the, daylye repenting

Forgeue thy
 dettoure.

By the aslan-
 ple of Christ
 image thy man

thynne olde spynnes? Last of all, howe me-
 kelp suffered he the vttermost rebukes, bē-
 des, stryppes, finally death most shamefull:
 why, why, boldest thou thy self of the head,
 if thou care not to be in the body? Thou
 shalt not be a membyr of Christe excepte
 thou folowe the stappes of Christe. But
 he is vnworthy to be forgiven. Yea were
 thou worthy whome God should forgive.
 In thine owne selfe thou wilt haue mer-
 cy exercised, & agayne thy brother wylt
 thou vse extreme and cruell iustice. Is it so
 greete a thyng, yf thou beynge a sinner
 thy selfe, shouldest forgive a sinner whā
 Christ praped bys father for them, which
 crucified hym. Is it an harde thyng not
 to stryke thy brother, whome thou art also
 commaunded to loue. Is it an harde
 thyng not to paye agayne an euell dede,
 for whiche experte thou woldeste recom-
 pence a good, thou shalt not be toward
 thy felowe, whiche Christe was toward
 bys seruaunt. Finally yf this man be vn-
 worthy to whom for an euell turne a good
 shoulde be recompensed, yett art thou wor-
 thy too do it. Christe is worthy for whose
 sake it is done. But in suffering an olde dis-
 pleasur, I call and prouoke a new, he will
 do iniury agayn, yf he shoulde escape unpun-
 ished for this if without offence I canste
 auoyde, auoide it if thou canste ease of tyme
 by it,

De must par-
 on the vnwor-
 thy.

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by it, ease it, if thou canst hele a mad man,
 hele him, pf not let him perishe him selfe
 alone rather than with the. This man
 whiche thinketh hym selfe too haue done
 harme, thinke thou worthy to be pitied, &
 not to be punished, wilt thou be angry to
 thy commendacion and laude? be angrie
 with the vice, not with the man. But the
 more thou art inclined by nature too thy
 kynde of vice, so muche the more diligentl
 arme thy self long, before hande and once
 for altogether pypate sure in thy mynde
 this decre or purpose that thou neither say
 nor do any thinge at anytime whyle thou
 arte angrie, beleue not thy self whā thou
 art moued. Haue suspected whatsoeuer
 the sodeyne mocion or rage of the mynde
 diffineth or iudgeth, yea, though it be ho-
 nest. Remembze none other difference
 to be betwene a frantike person, and hym
 that rageth in pze, than is betwene a short
 madnes that dureth but a season, and a co
 continuall perseuerant madnes. Call
 to mynd how many thinges in angrie thou
 haste sayde or done, worthy to be repented
 whiche nowe though in bayne thou wol-
 deste sayne were chaunged. Therefore
 whan that wrathe wareth hote and boy-
 leth, pf thou can not straghte wape saue
 and deliuer thy selfe altogether from an-
 angrie at the least way come thus farforth

Be angry &
 agred w
 the vice.

Say not
 any thinge
 thou be angrie

to thy self and sobrenes, that thou remem-
 bre thy selfe not to be well aduised, or in
 the righte mynde. To remembre thys,
 is a greate parte of health: On this wyse
 reason with thy selfe nowe verely so am I
 mynded, but anon hereafter I shalbe of
 an other mynde muche contrarie, wher
 shoulde I in the meane season say agaynst
 my frende (whyle I am moued) that thing
 whiche hereafter whan I am pleased and
 my malice ceased, I shoulde not chaunge?
 wher shoulde I nowe do in my malice or
 angre that thinge whiche whan I am so-
 bzed and come to my selfe agayne, I shuld
 greatlye sorowe and repente? wher rather
 shoulde not reason, wher shoulde not pitie
 at the last, wher shoulde not Christe obtain
 that of me nowe, whiche a litell pause of
 time shal shortly hereafter obtayne. To
 no man (I suppose) hath nature geuen so
 muche of blacke coloure, but at the leaste
 he mighte so forsothe rule hym selfe. But
 it shalbe a verie good thinge for the that
 instructed to harden thy mynde with rea-
 son, with continuance and custome that
 thou couldest not be moued at all. It
 shalbe a perfitte thinge, if thou hauing in-
 dignacion onely at the vyce, for a displea-
 sure or rebuke done to the, shalt rendre a-
 gayne a dede of charitie. To conclude, euē
 naturall tēperaunce, which ought to be in
 euery

The mynde
 must be harde-
 ned agaynst
 vyce.

every man, requirerth that thou shouldest
 not suffer affectiōs to rule the verely. Not
 to be wraith at all is a thing moſte like vnto
 to God, and therefore moſt becomly & beaustif-
 full. To overcome euell with goodnes,
 malice with kindnesse is to counter: aſſe
 the perfect charitie of Chriſte Jeſu. To
 holde wraithe vnder, and kepe hym backe
 with a byddell, is the properſſe of a wiſe
 man. To folowe the appetite of wraith
 is not a poynſe of a man verely, but play-
 nely of beaſtes, & that of wilde beaſtes.
 But if thou woldest knowe howe muche
 vncomly it were for a man to be overcome
 with wraithe, loke whan thou arte ſobrye,
 that thou make the countenance of an
 angrye perſon, or els whan thou thy ſelfe
 arte angrye, go vnto a glaſſe whan thyne
 eyes be burne & dampne in ſpye whan thine
 chekes be pale, whan thy mouth is drawen
 a wyſe, thy lippes ſhewe all thy mem-
 bers quacke, whanne thy voyce ſoundeth
 ſo maliciously, neyther the geſtures be of
 one faſhion, who wolde iudge the to be a
 man. Thou perceyueſt nowe my moſte
 ſweeteſt frende, how large a ſee is open all
 abroad for diſpute of othet byes after
 thys ſame maner. But we in the myd-
 des of oure courſe will ſtrike ſayle, leaue
 the reſt to thy diſcrecion. Neyther trulpe
 was it my mynde or purpoſe (for ſhoulde
 I will, be an

Beholde thy
 owne counte-
 nance whan thou
 art angry.

Declaration
 Sermons.
 Orations.
 10 teachinges

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Declamations.
Sermons.
Orations.
Orations.

be as infinite worse (as I began, euen so to dyswade the from euery vice, vice by vice as it were wth sondre declamations, and to holde and courage the to the contrarie vertues. This onely was my desyre (whiche I thoughte sufficient for the) to shewe a certayne maner and crafte of a newe kynd of warre, how thou mightest arme thy selfe agaynst the cuples of the olde lyfe bringynge forth the agayne and springynge a freche. Therefore as we haue done in one or two thynges by cause of ensample, so muste thou thy selfe do partle in euery thyng, one by one.

Certayne be.
rees muste be
written in our
myndes.

But mooste of all in the thynges whereunto thou shalt perceyue thy selfe to be styrred or instygate peculierly, whether it be throughe vice of nature, custome, or cupll bringynge up, agaynst these thynges some certayne decrees muste bee wrytten in the table of thy mynde and they muste be renewed now and than, lest they shuld fade or bee forgotten throughe dysuse as agaynst the vices of backebityng, fylthy speakeynge, enuie, gyle, and other lyke. These be the onely ennemyes of Chrystes souldoures, agaynst whose assaulte, the minde muste bee armed longe aforehande wth prayer, wth noble sayynges of wise men, wth the doctryne of holpe scripture, wth ensample of deuout
and

and holpe men, and specialle of Chyſte.
 Though I doubt not but that the rea-
 dyng of holpe ſcripture ſhall minyſter all
 theſe thinges vnto the haboundantye, ne-
 uertheleſſe charitie, whiche one brother
 oweth to another hath moued and exhort-
 ed me, that at the leaſte way with hys ſo-
 daine and haſtye wrytinges. I ſhould fur-
 ther and healp thy holpe purpoſe, as much
 as lyeth in me. A thinge whiche I haue
 done ſomwhat the rather, becauſe I ſom-
 what feared leaſte thou ſhouldeſt fall into
 that ſuperſtitious kinde of religious men
 whiche partlye a waytynge on their owne
 aduantage, partlye with great zeale, but
 not accoꝝdinge too knowledge, walcke
 rounde aboute bothe by ſea and land, and
 if anye where they get a man, recouerynge
 from vyces vnto vertue, hym ſtraghte
 waye with moſte importune and lewde ex-
 hortacions, threatenyngeſ, and flatte-
 rynges they enforce to thruſte, into the or-
 der of Monkes, euen as though without
 it coule there were no chryſtendome. Fur-
 thermore whan they haue fylled hys breaſt
 with pure ſcrapuloſitie and doubties inſo-
 luble, than they bynde hym to certayne
 traditions founde by man, and playnelleſſe
 thruſte the wretched perſones headlynge
 into a certayne bondage of Ceremonyes,
 like vnto the manner of the Jewes, and

why he wrote
 this booke ſom-
 what quicklieſ
 and with moꝝe
 ſpede.

**The other of
monkes.**

**What compani
ons a mā shuld
chose to liue
wyt hall.**

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teach him to tremble and feare, but not
loue. The orde of monkeship is not pi
but a kinde of liuing to every man after
disposition of his body and his mind al
either profitable or vnprofitable, where
vnto betelpe as I doe not courage the,
likewise I counsel not from it. This thing
onli I warn þ of that thou put not holines
neither in meate, nor in rayment or hab
nor in any visitle thing, but in those thin
ges which hath bene declared and shew
ed the afoze, and in what so ever person
thou shalt finde or perceiue the true image
of Christe with theym couple thy selfe.
Especially whan suchemen bee lackynge
whose conuersaciō shuld make the better
withdawe thy self as much as thou may
from the company of man, and cal the blo
lye prophet Christe and the Apostles vnto
communication, but specially make paul
of familer acquaintaunce with the.
Thys felowe muste be had euery in thy bo
some to bee red and studied, bothe nyght
and day, finally and to be lerned wyt houl
the boke worde by word, vpon whome we
haue now a good while enforced w grea
dylgence to make a comment or an ex
ration, a bolde dede truly. But not with
ding we trusting in the helpe of God, w
endeuoure cure selfe besilpe, leake after
Dygene, Ambrose and Augustine, least of

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or so many newe interpreters, we shuld
 pisse to haue taken this labour vpon vs
 teeterly either without a cause, or without
 aloute. And also that certayne besp and vn-
 derpict pickquarrelles, which thinke it per-
 ne, religion to know nothing at al of good
 learning may vnderstand & wel perceiue. &
 linge here as we in youth bathe embraced and
 abate much of the pure learning of old au-
 thours, & also haue gotten (& that not with-
 out great sweat and watche) a meane vn-
 derstanding of bothe the tonges, greke, &
 latine, we haue not in so doinge looked vn-
 der. a vaine and folye the same, or vnto the
 vngildish pastime and pleasure of our mind,
 ettest that we recorded long before to adorn
 our garmēt the Lordes temple wth the
 riches of other straunge nations, & coun-
 tries, to the vttermost of our power, which
 temple some men with their ignoraunce &
 barbarousnes, haue ouer muche disho-
 ned, that by the reason of such ryches, ex-
 cellent wittes might also be enflamed vn-
 der the loue of holpe scripture. But thys so
 weate a thinge a fewe dayes layde a parte
 haue take vpon vs thys labour for thy
 sake, that vnto the (as it were wth a
 finger) wee myght shewe the waye
 whiche leadeth strayghte vnto Christe.
 as I beseech Iesu, the beginner of thys
 purpose (as I hope) that he woulde
 touch-

Good learning
 profiteth vnto
 prynces.

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Wouche safe beningly to favour the bold
enforcements, yea that he wold in the
ginge of the, encrease his grace, and make
the perfit, that thou mightest quickly
bygge and stronge in him and sprynge
hento a perfyte man. In whome al-
fare thou well brother and frende al-
wayes truly beloved to my heart,
but nowe muche more than ever
befoze, boothe deare and
pleasaunt. At þ towne
of S. Andomers, the
yeare of Chri-
stes byrthe.

1501.

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